CHINOOK: . . . .
A History and Dictionary

By Edward
Harper
Thomas

GUACANAGARI
MONTEZUMA
GUATIMOTZIN
POWHATAN
POCAHONTAS
SAMOSET
MASSASOIT
KING PHILIP
UNCAS
TEDYUSKUNG

PONTIAC
CAPTAIN PIPE
LOGAN
CORNPLANTER
JOSEPH BRANT
RED JACKET
LITTLE TURTLE
TECUMSEH
OSCEOLA
SEQUOYA
SHABONEE

BLACK HAWK
KEOKUK
SACAGAWEA
BENITO JUAREZ
MANGUS
COLORADAS
LITTLE CROW
SITTING BULL
CHIEF JOSEPH
GERONIMO

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND
EDWARD EVERETT AYER

AND PRESENTED BY HIM
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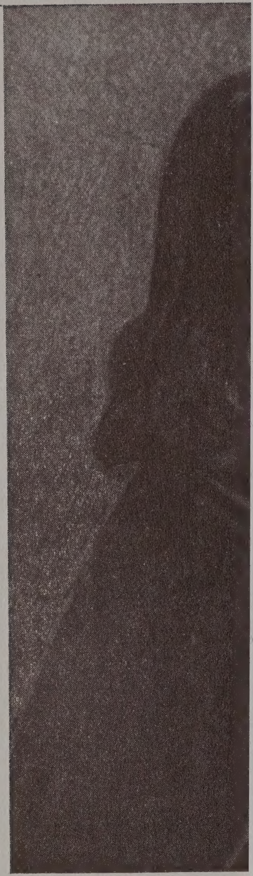

CHARLES CULTE (Kwelte)

Last known survivor of the ancient Chinook stock

It was Culte who gave Dr. Franz Boas the material for his *Chinook Texts*, published by the Smithsonian Institution, Bureau of Ethnology, in 1894. Material gathered by Dr. Boas in 1891. They communicated with each other entirely in the Chinook Jargon. Note Culte's flattened head.

CHINOOK: A HISTORY AND DICTIONARY

CHINOOK

A History and Dictionary
Of the Northwest Coast Trade Jargon

THE CENTURIES-OLD TRADE LANGUAGE
OF THE INDIANS OF THE PACIFIC.

A HISTORY OF ITS ORIGIN AND ITS
ADOPTION AND USE BY THE TRADERS,
TRAPPERS, PIONEERS AND EARLY SETTLERS
OF THE NORTHWEST COAST.

By
EDWARD HARPER THOMAS

1935
METROPOLITAN PRESS, PUBLISHERS
PORTLAND, OREGON

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TO MY LIFELONG FRIEND

MRS. R. A. FRITSCHIE

A GRANDDAUGHTER OF THE CLALLAMS

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CHINOOK: A HISTORY AND DICTIONARY

CHAPTER 1

OTHER CHINOOK DICTIONARIES

IT IS NOW ABOUT 85 YEARS SINCE the first attempt was made to compile a vocabulary, or dictionary, of the Chinook Jargon, which is a trade language of the Northwest Coast of North America. It was in use among the natives of this region when the first explorers and maritime traders arrived. Meares uses a jargon word when he relates in his Journal that the exclamation of a Nootkan chief, Callicum, in 1788, on tasting blood was *kloshe*. John R. Jewitt, in his account of his own captivity among the Nootkans as the personal slave of Maquinna, Tyee, or chief of all the Nootkans, gives what purports to be a Nootkan vocabularly of some eighty words. In it are ten which are found in the Jargon. This was in 1803-5. Lewis and Clark were spoken to in Jargon by Concomly. In both instances the words recorded were supposed to be from the tribal dialects of the Chinooks at the mouth of the Columbia and the Nootkans on the west coast of Vancouver Island.

These three widely separated circumstances furnish the first records of the existence of the as-yet-unsuspected Jargon. Neither Meares nor Lewis and Clark had any inkling that there were two languages in use among these tribes. Jewitt arrived at that conclusion in trying to render a Nootkan war-song into English, but he had had no intercourse with any but the Nootkans and could not know that the words he learned and wrote in 1804 or 1805 were being written at the same time into the records of Lewis and Clark at the mouth of the Columbia.

Jewitt believed the Nootkans had two languages, one for poetical expression and the other for everyday use.

Seven years after Lewis and Clark, and Jewitt, whose presence on the Northwest Coast was contemporaneous, Astor founded Astoria, and ten years later the Hudson's Bay Company established itself on the Columbia. In the meantime the explorers and traders had been coming by land. Somewhere and sometime during this period the existence of the Jargon became known. All the Indians talked it to each other and resorted to it in their conversations with the whites. Knowledge of this trade language became a necessary part of the trader's equipment.

The first serious attempt to reduce it to writing was probably that of Blanchet, an early missionary in Oregon. He and his companion, Father Demers, had to instruct numerous tribes of Indians as well as the wives and children of the whites, all of whom spoke the Chinook Jargon. These two missionaries mastered the language quickly and began to preach, using it as their medium of communication. Father Demers composed a vocabularly, used the Jargon for the words of the canticles his people were taught to sing, translated into it all the Christian prayers and used it exclusively in all their services and work of instruction.

Since that time something more than fifty dictionaries and vocabularies have been compiled, printed and used, some of them quite primitive, restricted and crude.

Among the notable compilations, the most authoritative is that of George Gibbs, who spent twelve years on the Northwest Coast in the first half of the past century. After Gibbs, the most important work was done by Hale. The Jargon was studied by many authorities including Schoolcraft, Boas, Eells, Tata, Hibben, Judge Swan, Gill and others. The Gill dictionary went through many editions, as did the Coomes and Long compilations of the Lowman & Hanford Company. The two most recent books on the subject are the dictionaries of Phillips (El Comancho) and George C. Shaw. The latter is, as the author says, "a complete and exhaustive lexicon of the oldest trade language of the American continent." The Shaw dictionary was printed in 1909 and the Long edition by Lowman & Hanford in the same year. The Gill dictionary has been printed and reprinted many times but only once in recent years. The last work on this subject is El Comancho's *Chinook Book* put out in 1913, very few of which are left in book stocks in the Northwest. Most of these editions can no longer be obtained except in the libraries of collectors of Americana.

At one time, some fifty years ago, fully one hundred thousand persons spoke the Jargon. Among all the generations since 1811, or thereabouts, it has been used by upwards of a quarter of a million, to many of whom it was an every day necessity.

In view of the service it rendered to traders, trappers, Indians and pioneer settlers the Jargon should be worthy of preservation and in at least of some form that will make for permanency. It also seemed worth while to attempt to trace it back to its origin. To do both is the purpose of this effort.

CHAPTER 2

LONG EXISTENCE OF THE NORTHWEST TRIBES

AMONG THE NATIVE RACES OF North America the most interesting in many ways were those who originally occupied the so-called Northwest Coast, the region that lay between the Rocky Mountains and the Pacific Ocean as far south as the Klamath country in Oregon and as far north as the long panhandle of southeastern Alaska.

Their first contact with whites may date back to Drake and Juan de Fuca. We know that Cook, Meares, Barclay, Vancouver, Fidalgo, Elisa and other early explorers, were among them. But it was not until the publication of the Journal of Lewis and Clark and the Narrative of John R. Jewitt that these races and their customs, characteristics and tribal distinctions were given so much as trifling notice. There were two chieftains mentioned in those early books whose names, from that time, became interwoven with the history of the region — Concomly of the Chinooks at the mouth of the Columbia River and Maquinna, *Tyee* of the Nootkans, living on the west coast of Vancouver Island. Aboriginal history begins with their names. All that lies back of them is Mystery.

In speculating on the origin of the American aboriginal races we may weigh probability and possibility and reach approximate conclusions but we will never be able to prove these conclusions to our own satisfaction.

Among their records are remains of picture writing. Some of the notations in use evidently had many arbitrary characters, but, with no known key and no way provided to mark the distinction between a figure and a symbol, these remains and relics have become "mute epitaphs of a vanishing race." Lacking a key, these signs, symbols and mysterious fragments of a crude and barbaric record offer little help as a means of studying the origin, history, migrations, social structure, and possible tribal relations, of the native American races.

There is no starting point, aside from generic racial likenesses, apparently traceable from the Asiatic continent to the American, and broad similarities in myths and traditions held in common. Nor is there any charted course, in the absence of a record, to follow other than these few surviving relics and crudely drawn picture characters that have been mentioned. These, because of their unrelatedness, bewilder rather than aid in the pursuit of any scientifically conclusive research.

One thing alone seems certain and it is that the aboriginal population was here a long time.

Apparently there was a long period between the Cliff Dwellers and the savages known to the first explorers of the Southwest. It seems equally true that the Mound Builders and the Indians of La Salle's day were far from contemporaneous.

There are shell deposits on the Maine coast and shell dikes on Puget Sound—one at Birch Bay, particularly—which can be nothing less than accumulations or slow accretions of a more or less stable population over a long period of time.

Two things bear out the theory of age-old occupation.

These races subsisted mainly upon the chase. The hunters and fishers were the providers of the family and tribal larders. An adequate game supply could coexist, century after century, only with a sparse population.

The 1910 census shows 400,000 people of native Indian and mixed Indian blood—Indian descent—on all the American continent north of Mexico, Alaska and the Eskimo fringe of the Arctic shores included. As only a comparatively few of all the tribes are extinct, this bears out the sparsely populated theory. James Mooney, a United States government expert, estimated the 1492 population of the continent, exclusive of Mexico, at 1,115,000.

A sparse population, here for a relatively short time, could not have left the shell mounds and dikes, the flint and stone arms and tools, the copper implements, the earth mounds of the Ohio valley, the cliff dwellings and other relics distributed as they were over the wide and unrelated areas on which they have been found. These evidences in the aggregate preclude any but the theory of long-time occupation.

CHAPTER 3

FIXED LINGUAL SIMILARITIES

THE THEORY OF COMMON ORIGIN is supported by certain fixed similarities found in the languages spoken by all the native tribes, the most pronounced of which is that of idiom and the order of words in sentence building. There is another and it is the narrative style in the literal translations of myths and texts.

Daniel G. Brinton says of this in his *Myths of the New World*:

> The spoken and written language of a nation reveals to us its prevailing, and to a certain degree its unavoidable mode of thought. Here the red race offers a notable phenomenon. Scarcely any other trait, physical or mental, binds together its scattered clans so unmistakably as this of language. From the Frozen Ocean to the Land of Fire, with few exceptions, the native dialects, though varying endlessly in words, are alike in certain peculiarities of construction, certain morphological features, rarely found elsewhere on the globe, and nowhere else with such persistence.
>
> So foreign are these traits to the grammar of the Aryan tongues that it is not easy to explain them in a few sentences. They depend on a peculiarly complex method of presenting the relations of the idea in the word. This construction has been called by some philologists *polysynthesis;* but it is better to retain for its chief characteristic the term originally applied to it by Wilhelm von Humboldt, *incorporation.*
>
> What it is will best appear by comparison. Every gram-

matical sentence conveys one idea with its modifications and relations. Now a Chinese would express these latter by unconnected syllables, the precise bearing of which could only be guessed by their position; a Greek or a German would use independent words, indicating their relations by terminations meaningless in themselves; a Finn would add syllable after syllable to the end of the principal word, each modifying the main idea; an Englishman gains the same end chiefly by the use of particles and by position.

Very different from all these is the spirit of an incorporative language. It seeks to unite in the most intimate manner all relations and modifications with the leading idea, to merge one in the other by altering the forms of the words themselves and welding them together, to express the whole in one word, and to banish any conception except as it arises in relation to others. Thus in many American tongues there is, in fact, no word for father, mother, brother, but only for my, your, his father, etc. This has advantages and defects. It offers marvelous facilities for defining the perceptions of the senses with accuracy; but regarding everything in the concrete, it is unfriendly to the nobler labors of the mind, to abstraction and generalization.

In the numberless changes of these languages, their bewildering flexibility, their variable forms, and their rapid alterations, they seem to betray a lack of individuality, and to resemble the vague and tumultuous history of the tribes who employ them. They exhibit at times a strange laxity. It is nothing uncommon for the two sexes to use different names for the same object, and for nobles and vulgar, priests and people, the old and the young, nay, even the married and single, to observe what seems to the European ear quite different modes of expression. Their phonetics are fluctuating, the consonantal sounds often alternating between several which in our tongue are clearly defined.

Families and whole villages suddenly drop words and manufacture others in their places out of mere caprice and superstition, and a few years' separation sufficies to produce a marked dialectic difference; though it is everywhere true that the basic radicals of each stock and the main outlines of its grammatical forms reveal a surprising tenacity in the midst of these surface changes. Vocabularies col-

> lected by the earliest navigators are easily recognized from existing tongues and the widest wanderings of vagrant bands can be traced by the continued relationship of their dialects to the parent stem.

The validity of these conclusions is shown by the ease with which such ethnologists as Boas have gone from tribe to tribe, mastered their dialects and collected their myths and traditions. Much of the work of Boas was done among tribes remote from each other, widely separated territorially, like the Chinooks and the Tsimpsiahns, who had lived each in its own locality always and whose linguistic differences had centuries since become fixed forms of language.

Conditions in primitive days preclude the possibility of any social intercourse except occasional trading, for most of the time they were at war because of long-standing, hereditary enmity. Indians of the woods did not understand the ways of Indians of the prairies, nor did Indians of the mountains understand the ways of the Indians of the sea shores who lived on fish and traveled by canoe. Yet there is the persistence of their particular mode of thought, peculiarities of construction, and the morphological features, mentioned by Brinton, which run through all their dialects and languages.

How striking this is, may be seen by even a casual study of the literal interpretations of their tribal myths, whether Chinook or Haidah, when rendered into parallel English. There is an actual monotony in the similarity, in the order of words, in the construction of their sentences, and particularly in the imagery and idiom so recognizably Indian.

It seems almost inevitable that there should have existed among them some common ways of intercommunication. Their picture symbols was one. Another was the sign language, by means of which Indians freely communicated with each other though belonging to tribes whose dialects had not one word in common. It is perhaps true that knowledge of the sign language and at one time of the picture symbols, was part of every Indian's education, as much so, no doubt, as his acquired knowledge of the habits of the animals, birds and fishes upon which he subsisted.

But there was still another common medium of communicaton—the trade language. Over many wide areas the Indians held commerce with each other in the days before civilization found this continent. They traded skins for meat, roots for fish, arrow-heads for canoes, the ornaments of one region for the ornaments of another, stone implements for pottery, copper for blankets, baskets for wool, grass or tanned-skin clothes or slaves for shell money.

One of the necessities of such prehistoric activities, when there were only Indians to trade with other Indians, through the centuries before Columbus, was some flexible, easily acquired language which all could learn and use.

CHAPTER 4

TRADE LANGUAGES

THERE WERE SEVERAL SUCH JARgons. One of these, the Mobilian, it is called, though it no longer exists, was in use for centuries then it fell into disuse and after a time was entirely lost. No one thought of preserving it, even as a philological curiosity. It gave its last expiring gasp more than three-quarters of a century ago.

Mobilian was the trade language of the great curve of the Gulf Coast around which Louisiana, Mississippi, Alabama and Florida are grouped. This Jargon was used first by the aboriginal Americans in their own commerce with each other and then by the Indians and the freebooters and fortune hunters who came among them in the early European invasion of the region.

By a strange coincidence, at the opposite, the Northwest corner of the United States, another language or Jargon, born of the necessities of the native traders, came into existence and was in use for unknown centuries. It is still extensively spoken, though no longer for purely trading purposes. It has survived as an interesting relic of the vanishing race and has, to some extent, been incorporated in the history, romance and literature of the Northwest.

The early whites in the Mobile region coveted the territory of the native inhabitants, cared little for their trade, as there was neither gold nor furs to be had, less for the Indians and nothing at all for their languages. It was inevitable that these unfortunate native races and their dialects, including this trade Jargon, should have found a common grave. All the white settlers wanted of the Gulf natives was their lands. These they got. Everything else was consigned to oblivion.

A different situation existed in the far Northwest. Here the first contact between the natives and the whites was with explorers and traders. Exploration discovered a wealth of furs. Ships from all countries came to trade in the world's greatest fur marts. These were followed by Astor, the great Northwest Company, the autocratic and powerful Hudson's Bay Company and hundreds of lesser traders. The Indians were needed. They were the producers of the vast wealth gathered by these great concerns and their independent competitors. On the one hand were thousands of native hunters skilled in the pursuit of the millions of fur-bearing creatures of the woods, streams and tidal waters of this then uncharted region. On the other were men of Scotland, England, Russia, of the original states and colonies and of the French provinces of Canada. The Indians held the key to all this fur wealth.

The whites brought the gewgaws, baubles and implements of civilization to tempt and delight them. This was primitive trade, but it was lucrative trade. The longer the barrel of the musket, the more the canny trader got for it, for it was the rule to pile the furs to be exchanged until their height equaled the length of the coveted gun.

Settlement would have spoiled all this. The fur traders and companies guarded the region jealously against all invasion. Pioneers were not wanted, so the settler was kept out of the country, held back from occupancy of the land, just as long as the traders and Hudson's Bay factors could maintain their supremacy. The fur companies ruled the region and held it intact for half a century, and then shared it grudgingly with the ever-encroaching pioneer for another third of a century after that.

Astor founded Astoria. The Northwest Company took it away from him. The Hudson's Bay Company absorbed the Northwest Company. The latter established its principal factory at Fort Vancouver. In a few years the invasion of Oregon began. The Company removed to Nisqually but the restless tide of pioneering immigration came over the Cowlitz trail to Puget Sound and in a few years more crowded the great fur company too close for comfort. It moved again and established the city of Victoria on Vancouver Island. Then gold was discovered on the Fraser. The autocratic rule of the Hudson's Bay Company was broken forever.

At first the only trappers were Indians. They supplied all the furs that went either to the freebooters of the sea or the traders who came overland from the already depleted regions of Canada and our own northern tier of states—territories, then. The Indians were necessary aids and allies to both sea and land traders. Furs were the one resource of the country.

Drake, Juan de Fuca, Cook, Meares, Barclay, Vancouver and all their tribe, were explorers and not traders. They came and they went away, but their journals do not record that they were interested in the native either as a type or as a race, in his languages or his customs, except that, perhaps, of cannibalism. Several make mention of this practice, but none of them was aware that the cannibalism referred to was more of a rite than the indulgence of a depraved appetite. All of these explorers were looking for a certain fabled strait which was to lead them by some easy northern way from the Pacific to the Atlantic.

But some of them brought back furs and all of them, no doubt, told their friends and kindred of the fur wealth of the Pacific Northwest. The Russians were already in possession of an immensely profitable trade in the region now known as Alaska. Traders followed in the wake of explorers and came into direct and immediate contact with the native races.

One of the first things learned regarding these tribes was that, while many differing dialects were spoken, there was a second language they all talked, a language of limited vocabulary but quite capable of furnishing an adequate vehicle for trading purposes. Almost the first recorded words of this common language are found in the Journal of the Lewis and Clark expedition. These explorers were in the territory of the Lower Chinooks at the time—the mouth of the Columbia—so this trade language or Jargon got the name of Chinook—Tschinuk, it was spelled at first. The word degenerated into Chinook, just as Tschehalis became Chehalis—and Chinook it is today.

Because it is purely a trade language, the origin of which was unknown, some have advanced the theory that it was an invention of the Hudson's Bay Company. There is evidence, however, that it was in use long before the Hudson's Bay Company appeared on the scene.

The Chinook or Tschinuk tribe—we will from now on use only the later spelling for the tribe and the word will be Chinook—had its own dialect, which differed materially from the dialects of even the nearest neighboring Indians, the Cathlamets or Chehalis, and which bore no resemblance whatever to the dialects of such remoter tribes as the Nootkans, Makahs and Quillayutes. But all spoke this Jargon, and the *wik* of the Nootkan dialect, recorded by Jewitt, was heard as *waket* by Lewis and Clark from the lips of Concomly, the Chinook chieftain with whom they conversed.

But neither Jewitt nor Lewis and Clark suspected the existence of the Jargon. They merely recorded words used by widely separated tribes in regions three degrees of latitude and two degrees of longitude apart, unknown to each other and at about the same time, believing such words were the words of the particular dialect of the tribe each was living with. Jewitt was among the Nootkans as the personal slave of the Tyee or chief, Maquinna, from March, 1803, to July, 1805, one of two survivors of a crew this tribe had massacred in revenge for indignities put upon the chief by the captain of the ship. Lewis and Clark spent the winter of 1804 and 1805 among the Chinooks at the mouth of the Columbia, several hundred miles south and east of Nootka Sound. *Wik* was given by Jewitt as a supposed Nootkan word meaning "no," "not," while Lewis and Clark recorded in their journal that Concomly said to them: "*Waket commatux*"—do not understand—when they tried to converse with him. The *wik* of Nootka thus was the *waket* of Concomly, and the *wake* of the Jargon as it is spoken today. Concomly's *commatux* (kumtux in the Jargon) was *kummetak* in Nootkan and *kemitak* among the Clayoquots, neighbors of the Nootkans. The Tokwhats pronounced it *kumituks*.

CHAPTER 5

THE JARGON BEFORE THE TRADING POST

IT MUST BE REMEMBERED THAT all this was taking place and that the voluminous record of Jewitt and the meager one of Lewis and Clark, so far as the Jargon is concerned, were made before the Hudson's Bay Company, Astor or the Northwest Fur Company had established posts on the Pacific, or had even sent their scouts, traders or factors into the territory. It was not until April 12, 1811, six years after Lewis and Clark's visit and Jewitt's release from captivity, that Astor planted his American Fur Company near the mouth of the Columbia and founded the present city of Astoria, Oregon. It was in this same year that Mr. Astor bought out the Mackinaw Company, rival of the Northwest Fur Company, and merged it with his own American Fur Company.

The Northwest Company established its headquarters at Fort William, on Lake Superior, in 1805, and had not as yet penetrated west of the headwaters of the Mississippi.

Though Mackenzie, a partner of the Northwest Company, had crossed the Rocky Mountains and had reached the Pacific as early as July, 1793, coming out at the mouth of the Bellacoola in British Columbia, no posts were established by any company for some years thereafter. Simon Fraser, John Stuart and David Thompson all came later, traveling in part the trail of Mackenzie, but reaching the Pacific at points much farther south. The men of the Northwest Company had come as far west and south as Fort Okanagon by the time Astor's expedition reached the mouth of the Columbia. Hearing of possible rivalry, the Northwesters prepared to contest occupancy of this territory, and sent an expedition to the new post at Astoria. In October, 1813, Astoria passed into the possession of the Northwest Company. Not until then did this concern reach the sea. In 1821 they sold out to the Hudson's Bay Company, which prior to that time had no post on the western ocean; but from that date until driven away by encroaching settlement the Hudson's Bay people ruled the entire region.

Up to Astor's time the fur trade was entirely one of maritime activity. Between 1811 and 1821 it was taken over and absorbed by men who would dwell among the Indians, marry their women, raise half-breed families and live with the natives on intimate enough relations to affect their customs, languages and habits of thought.

This seems to establish as a fact that the Jargon was in use among the natives as a trading language long before the trader and trapper arrived on the scene, and that contact with the whites enlarged and enriched it by the addition of many words of French and English derivation.

CHAPTER 6

A PREHISTORIC SLAVE TRADE

THE CHINOOKS OF THE LOWER Columbia were one of the most powerful tribes on the Pacific Northwest Coast and by virtue of numbers and warlike qualities held sway over much of the region. They were surrounded by such immediate and lesser tribes as the Clatsops, Cathlamets, Wahkiakums, Chehalis and numerous others extending far up the river to the Klickitat, Choppenish and Walla Walla country.

Among the tribes along all this coast and far into the interior, slavery was an established and time-honored institution. Taking and selling slaves was a commercial pursuit. The Chinooks dignified it by making it the one great business in which they engaged. They were the profiteers in this particular trade. They made raids upon their neighbors, conquered tribes and villages and sold the victims to other warlike masters living in the wildernesses to the north and northwest.

The Nootkans were among the Chinooks' best customers. That was because they had a monopoly on the shell money supply. In certain comparatively shallow waters of their tribal territory, on submerged shelves and banks known to them and controlled by them, certain small but beautiful shells were found. The supply was limited, which added to their value. The method of fishing for them was one known in those early times only to the Nootkans and favored related tribes. The wealth of the Nootkans lay in these shells. They were the money of all the tribes. The Nootkans coveted slaves and used them for all the labor of the villages, fisheries and camps. The Chinooks could furnish an unfailing supply of slaves. Both these tribes grew rich exchanging shell money and slaves. The Nootkans resold the men and women bought from the Chinooks. It is said that often a slave lost his identity completely and finally had no recollection of his former home or people.

This business required some vehicle of communication. The Nootkans learned some of the simpler and easier words of the Chinook dialect, and the Chinooks picked up a bit of Nootkan.

This interchange of a very few words capable of conveying the simpler ideas of barter and exchange became the nucleus of the Jargon. It was gradually added to by the acquisition of easy Salish and Kwakiutl expressions. A Cathlamet word is broadly Chinook, as the Cathlamets are a Lower Columbia people and rather closely related tribally to the Chinooks. Any Chehalis word is Salish, as the Chehalis belong to that family. The Makahs are entirely surrounded by Salish stock, but are an isolated group of Nootkans, separated from the parent tribe by the straits of Juan de Fuca. A Bellabella word is Kwakiutl, since the Bellabellas are an important tribe of the Kwakiutl family, as are the Heiltsuq and Nimpkish. The Nootkans live on the west coast of Vancouver Island and the Kwakiutl on the east coast and the contiguous mainland of British Columbia.

All of these tribes traded among themselves, using this trade language for the purposes of their commerce. Consequently there are words of all these tribal dialects and family stock tongues to be found in the Jargon.

The theory of this work is that the Jargon had its beginning in the trade necessities of the prehistoric, centuries-old slave and shell money commerce carried on primarily between the Lower Chinooks and the equally powerful, intelligent and enterprising Nootkans; that it slowly developed by accretion in their increasing contact with other Indian nations, taking a word here and a word there from the dialects of other tribes; and that it was finally used by all of the Indians of the Northwest Coast in their commercial relations.

The vocabulary was very limited then, and still is; but the words were flexible and capable of conveying many meanings, depending, for that upon emphasis, stress, tone of voice and gesture.

After the traders came, in the early years of the last century, words of French and English origin were added and the Jargon grew into a trade language, comprehensive enough for all purposes of intercourse between all the tribes and all the whites within the territory extending from what is now southern Oregon to southeastern Alaska and from the shores of the Pacific east to the Rocky Mountains. It finally developed into its present day form.

At one time the Jargon must have been used daily by more than a hundred thousand persons, Indians and whites and mixed bloods. Nearly all of the early settlers of Oregon, Washington and British Columbia, miners, loggers and traders, too, spoke it as fluently and as constantly as the Indians, finding it indispensible because of their intimate and close relations with the natives. The Jargon probably reached its maximum popularity and usefulness in the seventies and then began to go into decline. With the advent of the transcontinental railroads and the consequent inrush of an immigration that wholly submerged the native population, it fell into disuse.

CHAPTER 7

EXPLORERS UNAWARE OF JARGON'S EXISTENCE

PRIOR TO 1800 THERE WAS HARDLY any reference to the Jargon, and then it was not identified as such. Meares gives an account of a chief who hurt his leg and sucking the blood from the wound said: *"Cloosh." Kloshe* in the Jargon means good. The word is Nootkan, and Callicum, the Indian who used it, was a Nootkan, a chief but little inferior in rank and authority to Maquinna, the *Tyee* of all the Nootkans. *Tyee* is Nootkan, meaning great chief. Jewitt frequently uses the word in his Narrative.

Neither the story of Jewitt nor the journal of Lewis and Clark gives any evidence that the writers of these two contemporaneous accounts of experiences among the Nootkans and Chinooks regarded the words they quoted as other than words of the dialects of these two widely separated and dissimilar people.

Jewitt had an inkling of it; at least of the use of two separate tongues among these people, but reached a wrong conclusion. This is found in a footnote and an appendix to his Narrative (Ithaca edition) in which he prints a "War Song of the Nootkan Tribe." In this song occurs the expression *"Ie-yee ma hi-chill,"* which he says means "Ye do not know." But he adds: "This appears to be a poetical mode of expression, the common one for you do not know being *wik-kuma-tush.*" Then he observes: "From this it would seem that *they have two languages,* one for their songs and one for common use."

"You do not know," in the Jargon, as it was spoken from 1820 or 1830 on and as it is spoken today, is "*Mika wake kumtux,*" *mika* meaning you.

Jewitt almost discovered the truth. The Nootkans, and all the other northwest tribes, did have two languages; each had its own dialect, and all had the common trade Jargon. The Nootkan tribal songs were in Nootkan, but communication with outsiders was carried on through the polyglot tongue built up by their commerce with each other. Jewitt, of course, was an outsider, a remote foreigner, and these Indians undoubtedly talked to him in mixed Jargon and Nootkan. The Chinooks, from long habit, used the same method when they tried to hold conversation with the men of the Lewis and Clark expedition.

Jewitt left a very limited vocabulary which he calls "a list of words in the Nootkan language the most in use." In it are 87 words, and among these are ten easily recognizable as either belonging to the Jargon or as words in the Nootkan tongue from which the Jargon grew in part. In addition to these ten he makes frequent use of the word *Tyee,* which is both Nootkan and Jargon and which means chief in each instance.

CHAPTER 8

JARGON WORDS IN JEWITT'S VOCABULARY

THERE ARE TWO JARGON WORDS used by Jewitt in the Narrative which are not found in his vocabulary. These are *Tyee,* referred to before, and *pechak.* Pechak is a Nittinat word, and the Nittinats are Nootkan Indians. Pechak means bad. Maquinna used the word when he returned the broken musket to Captain Salter of the *Boston.* Pechak is also Jargon for bad, but so is *mesachie.* The latter is from the Chinook dialect, and is more commonly used on Puget Sound and the Columbia than the Nittinat word but the latter appears to have been in common use among the Nootkan related tribes. Either or both—*pechak* and *mesachie*—are acceptable and proper Jargon.

For the purpose of this argument we shall examine the ten words referred to in Jewitt's vocabulary, and then we shall take up Chinook dialect words contained in the book *Chinook Texts* by Dr. Franz Boas. We will find in both of these tribal dialects words which are also in the Jargon, either just as used by the Chinooks and the Nootkans in their own languages, or which, with slight and easily recognizable modifications, were taken from those dialects and converted into accepted and standard Jargon.

As these words were used by both the Nootkans and the Chinooks in their attempts to converse with the very first whites that came among them—notably Meares in 1788, Jewitt in 1803 and Lewis and Clark in 1804 and 1805—long before the advent of the Hudson's Bay or any other fur company, this circumstance would seem to fairly disprove the Hudson's Bay Company invention theory.

What the Hudson's Bay Company did to the language—after it came into sole and supreme control of trading in this region—and all it did was to enlarge and enrich the Jargon and extend its use over the whole of its great Pacific Coast domain from Alaska to southern Oregon and from the ocean to the Rocky Mountains.

Jewitt's Nootkan vocabulary gives the word *klootz-mah* for woman, *klootz-chem-up* for sister, *tenassis-kloots-mah* for daughter and *tenassis-check-up* for son. *Check-up* is man. (We have followed Jewitt's not very uniform spelling literally.)

In the Jargon *klutchman* is woman and *tenas* (short e) is lesser, little, younger. *Tenas klutchman* is little woman or daughter, and *tenas man* is son. *Man* is man in the Jargon. *Boston man* is American, due to the fact that the early ships trading on the coast came largely from Boston. Then, with the Hudson's Bay Company came the British influence, and *King Chautsh man* became Jargon for Englishman, *Chautsh* being the nearest approach to George the Indian was capable of.

There was another word that was a near equivalent then for person, whether man or woman. It was *tillikum*. Some writers of Alaska and northwest stories, who have heard the word, erroneously think it means friend or partner and would restrict it to indicate some very similar close personal relationship—a sort of a super friendship. The proper word for friend is *sikhs,* pronounced six. *Tillikum* is used in that sense now, but was not so used originally.

Tillikum means people. The early Jargon and many of the dialects recognized but two groups—*tyee* and *tillikum*. Every authority from Gibbs to Shaw agree on that. *Nesika tillikums* is our people. It is far-fetched to try to make the word mean some deep, subtle inner relationship. There are no subleties of meaning either in the Jargon or in the dialects. An illustration of the flexibility of Chinook—the Jargon—and of the manner in which *sikhs* may be employed is found in the concluding phrase of *Told in the Hills*. That entertaining romance ends with the expression: *Klahowya opitsah.* It is meant to be an equivalent for "goodbye sweetheart" but is a wrong expression.

There is no word for sweetheart or lover in the Jargon. *Opitsah* is literally "knife." So *klahowya opitsah* really was "goodbye *knife.*" If the author had had her hero say: *Klahowya opitsah sikhs* she would have used proper Jargon. *Opitsah sikhs* is literally "fork," friend of the knife. "Every knife has its fork," says Gill, so "*opitsah sikhs*" is made to do duty for sweetheart or lover.

Tyee is chief or ruler. In the Nootkan only the highest chief seems to have been a Tyee. In the Jargon *Saghalie Tyee* is God, literally the ruler of heaven, the chief above. The word is commonly pronounced as if it were spelled Sockalee.

Jewitt says the Nootkan for sky is *sie-yah.* In the Jargon *siah* is away, far off, remote. If very far, it is indicated by prolonging the first syllable, and if the speaker desires to indicate a very great distance indeed he prolongs the word and separates the syllables to give almost the identical sound of Jewitt's spelling —*s-i-e—yah!* It is quite likely that sky to the Nootkans was the "very-far-off."

"No," according to Jewitt, is *wik.* Concomly said *waket* to Lewis and Clark. In the Jargon as it has been spoken for about a hundred years the word is *wake. Wake kumtux* is "don't understand."

Iron, says Jewitt, is *sick-a-miny. Chichamin* is Jargon for metal, but usually means money. The Indians knew nothing of paper as money; and accepted only silver and lesser coins.

Mamook-su-mah in Jewitt's vocabulary is a n expression which means to go and fish, and to go and fish was work to the Indian, about the only work he knew. *Mamook* is Jargon for work or for any other performance—anything one does. *Mamook muckamuck* is to get the food ready, prepare it. *Ikta mika mamook* is "what are you doing?" *Cultus mamook* is bad work, evil deeds, doing the wrong thing or doing it in the wrong way. *Mamook kumtux* means to teach, literally to make known or to understand.

Chee-alt-see-klattur-wah is used in Jewitt's Narrative as the equivalent of "go away." Go in the Chinook Jargon is just *klatawa,* and go away would be *klatawa siah,* or go yonder. It is probable that the string of suffixes Jewitt uses qualifies or enlarges the meaning of his *klatter-wah.*

Mahkook is to buy, sell, trade or exchange. It is one of the most used of Jargon expressions. Jewitt spells it *ma-kook* and limits the meaning to "to sell."

For "I understand" he uses the one word *kom-me-tak.* The proper Jargon for "I understand" is *Nika kumtux.* This is *kummatux* when spoken by a native Chinook, or was when there were any pure stock native Chinooks alive.

CHAPTER 9

CHINOOK TEXTS OF FRANZ BOAS

BEFORE THIS INTERESTING NATIVE race—the Lower Chinooks—lost their last identity some valuable work was done by Franz Boas in collecting and recording their myths and stories. These were published by the Bureau of Ethnology of the Smithsonian Institution under the title *Chinook Texts,* but are now out of print and copies are rare and difficult to obtain.

In his introduction to this collection Dr. Boas says:

> The following texts were collected in the summers of 1890 and 1891. While studying the Salishan languages of Washington and Oregon I learned that the dialects of the Lower Chinook were on the verge of disappearing, and that only a few individuals survived who remembered the languages of the once powerful tribes of the Clatsop and Chinook. This fact determined me to make an effort to collect what little remained of these languages.
>
> I first went to Clatsop, where a small band of Indians are located near Seaside, Clatsop County, Oregon. Although a number of them belonged to the Clatsop tribe, they had all adopted the Nehalim language, a dialect of the Salishan Tillamook. This change of language was brought about by frequent intermarriages with the Nehalim. I found one middle-aged man and two old women who still remembered the Clatsop language, but it was impossible to obtain more than a vocabulary and a few sentences. The man had forgotten a great part of the language, while the women were not able to grasp what I wanted; they claimed to have forgotten their myths and traditions, and could not or would not give me any con-

nected texts. One old Clatsop woman, who had been married to a Mr. Smith, was too sick to be seen, and died soon after my visit. The few remaining Clatsops had totally forgotten the history of their tribe, and even maintained that no allied dialect was spoken north of the Columbia River and on Shoalwater Bay. (Now Willapa Harbor.) They assured me that the whole country was occupied by the Chehalis, another Salishan tribe. They told me, however, that a few of their relatives, who still continued to speak Clatsop, lived on Shoalwater Bay among the Chehalis.

I went to search for this remnant of the Clatsop and Chinook peoples, and found them located at Bay Center, Pacific County, Washington. They proved to be the last survivors of the Chinook, who at one time occupied the greater part of Shoalwater Bay and the northern bank of the Columbia River as far as Grays Harbor. The tribe has adopted the Chehalis language in the same way in which the Clatsop have adopted the Nehalim. The only individuals who spoke Chinook were Charles Cultee and Catherine. While I was unable to obtain anything from the latter, Cultee proved to be a veritable storehouse of information. His mother's mother was a Katlamat (Cathlamet) and his mother's father a Quilapax; his father's mother was a Clatsop, and his father's father a Tinneh of the interior. His wife is a Chehalis, and at present he speaks Chehalis almost exclusively, this being also the language of his children. He has lived for a long time in Katlamat, on the southern bank of the Columbia River, his mother's town, and for this reason speaks the Katlamet dialect as well as the Chinook dialect. He uses the former dialect in conversing with Samson, a Katlamat Indian, who is also located at Bay Center. Until a few years ago he spoke Chinook with one of his relatives, while he uses it now only rarely when conversing with Catherine, who lives a few miles from Bay Center. Possibly this Chinook is to a certain extent mixed with Katlamat expressions, but from a close study of the material I conclude that it is on the whole pure and trustworthy.

I have obtained from Cultee a series of Katlamat texts also, which appear to me not quite so good as the Chinook texts, but nevertheless give a good insight into the dif-

> ferences of the two dialects. It may be possible to obtain material in this dialect from other sources.
>
> My work of translating and explaining the texts was greatly facilitated by Cultee's remarkable intelligence. After he had once grasped what I wanted, he explained to me the grammatical structure of the sentences by means of examples, and elucidated the sense of difficult periods.
>
> This work was more difficult as we conversed only by means of the Chinook Jargon.

Boas' texts are written first in the pure Chinook dialect, as spoken by Cultee, with an accompanying literal translation, line for line, beneath the original. Each of the stories is followed by a free translation entirely in English.

These texts, as he relates, were told to him by Cultee, transcribed into the difficult and complex dialect of the original Chinook, translated literally and again in free form, all by means of the Jargon, which shows its marvelous flexibility, as the entire vocabulary contains but little more than 500 words. Of this number, however, nearly half, or 221 words are of Chinook origin. Only 24 are from the Nootkan dialect, 39 are from the various Salish tribes other than the Chinook, and all the rest, except 40 which are imitations of natural sounds, are the contributions of the French voyager and English and American traders. The most gutteral of the Jargon words are those which came from the dialects of these Chinookan tribes.

These facts do seem to show beyond any possibility of doubt that the Jargon came into existence during some long past prehistoric period, as a polyglot of native words for use in intertribal commercial and trading intercourse, and that it was later enlarged to fit the requirements of trade when the fur companies established posts in the region.

The dominance of Chinook words also seems to indicate that the Chinook were, as the early explorers and traders repeatedly said, the dominant tribe of the Pacific between the 42nd and the 57th degrees of latitude.

This dominance of Chinook words in the Jargon doubtless made it easier for Dr. Boas to so faithfully record these texts. Study of them will show the marked present day similarity of many Jargon words to the Lower Chinook dialect from which they came.

CHAPTER 10

JARGON WORDS THAT COME FROM PURE CHINOOK

ON THE VERY FIRST PAGE OF BOAS' *Chinook Texts* we find an old friend, *alta.* It is pronounced "ahlta," both in the Jargon and in the original Chinook. It means "now", the present.

The next one is not so easily recognized, due to Boas' attempt to give it the exact sound of Cultee's pronunciation—*smokst,* the equivalent of the numeral "two". It is *moxt* in the Jargon. *Kwanisum* with a long "a" is pure Chinook; *kwanesum* with "a" pronounced "ah" is Jargon.

Shaw says *he-he,* the Jargon for laugh, is onomatopoeia, or a rude attempt to imitate sound; but Boas' record of the Cikla myth uses *he-he* as Chinook for laugh. We must accept the word, therefore, as a Chinook origin.

We find in the same text the strangely spelled word *ncitkum.* It is used for the expression, "I am half". Half in the Jargon is *sitkum.* Cultee probably pronounced it with a partial elision of the *n* sound and an explosive *s* sound for the *c.* In Jargon *sitkum dolla* is half a dollar. *Sitkum siwash* is half Indian, half breed, or literally half savage, as *siwash,* a generic term applied to all the Indians of the Northwest, is merely a corruption of the French word *sauvage.*

Farther along we find *kwanisum* again, but this time Boas spells it *kua-nEsum,* giving a "q" sound to the *ku,* a long "a" and uses the capital "E" to denote a partial elision of the sound of that vowel. *Kwanisum,* wherever he uses it, is the equivalent of always. *Kwanesum,* with the "a" pronounced "ah" is "always" in the Jargon, too.

Now we come to *ikta* and find it used both for "what" and for "thing", just as it is used in the Jargon is it *canim,* long "a" and accent on the last syllable.

Another old friend, rather nude and uncouth in appearance, is a word he strangely spells *aiaq.* The meaning in Boas' translation is quick; so we readily recognize *hyak,* which is Jargon for quick, fast, hurry.

Then we encounter *naika,* the first personal pronoun "I" in Chinook, which in the Jargon is *nika.* Likewise it is used for me and my; and *mika* is you and yours, but is *maika* in the original and *mika* in the Jargon.

O-pol e ka is really two words, according to Boas, or rather it is an odd-appearing word that means "night thus". The Jargon word is not so strange in its spelling, for in it *night* is *polakli.* It is also used for dark, or for the darkness.

Enatai, pronounced enati, is the equivalent of across, on the other side, both in Chinook and in the Jargon.

Boas gives *kanauwe* as Chinook for *all*. The Jargon uses *konaway*. He gives *ikanim* for canoe; in the Jargon it is *canim,* long "a" and accent on the last syllable.

In Boas', or Cultee's, *anqate,* long ago, we have no difficulty in recognizing *ahnkuttie,* Jargon for the same expression.

There are many others but these will be sufficient. Cultee was talking the language of the ancient Chinooks to Dr. Boaz, a tongue that had been in use for untold centuries by an active, powerful, warlike, once-numerous trading tribe of intelligent Indians. These words are found alike in their dialects and in the Jargon. Their pronunciations have undergone some transformations, modified by long use among the many differing tribes and the half century or more of later contact with white traders, but there is not much doubt that more than half of the present Jargon vocabulary was in use as a primitive, prehistoric trading language long before these Indians knew that a white man or white race existed.

Concomly, chief of the Lower Chinooks, spoke words taken from the original Nootkan when he said, "*Waket commatux*" for "I do not understand" to Lewis and Clark in 1804. That was seven years before there had been other than maritime traders on this coast, and seventeen years before there was a Hudson's Bay post anywhere on the shores of the Pacific.

One word in Meares' account of his experiences on the Northwest Coast in 1788, a phrase or two in the Journal of Lewis and Clark, ten words of the Nootkan vocabulary given by Jewitt, two others in the body of his Narrative—*Tyee* and *pechak*—and his discovery that the tribe had two languages, one he thought for purely poetical expression in their war songs and lyrics and the other for common use, show beyond doubt that the Jargon existed and was used by widely separated tribes at least—going all the way back to Meares' quotation of the word *cloosh* spoken by Callicum—thirty-two years before the Astor party arrived at the mouth of the Columbia; for *kloshe* is original Chinook, it is also Jargon and it was spoken by a Nootkan in 1788 off the west coast of Vancouver Island.

Callicum's use of the word was natural. He was talking to a stranger, a foreigner, a man from another tribe, even though the tribe was white. The Jargon was the common means of communication under such circumstances among all the hundreds of tribes and families of the whole vast region. The Nootkans used it in their relations with Jewitt for the same reason, and so did Concomly, the Chinook chief, or Tyee, in his attempt to talk to Lewis and Clark.

That the whites could not respond in kind may have given the natives a poor opinion of the visitors' attainments. They may have felt that the whites lacked education, and from the Indian standpoint they did; but they respected the force of ships and firearms and the wealth of goods the ships and traders brought with them, and in time taught them the Jargon. At that point they all finally found a common ground, for they could communicate with each other.

Though there were many ships in the maritime trade prior to 1800 there was little contact before that with the natives. This accounts for the meagerness of the records. The ship masters cared only for furs. They cruised off shore during the summer, and the Indians came out to them in canoes. When all the trading was done the laden vessels sailed for the ports of China, or, if out for several years, wintered in the Sandwich Islands. These ship traders knew nothing of native customs, tribes or languages; cared nothing for them, had no interest in such squalid people except the trade they could carry on with them in the most primitive methods of exchange and barter.

It is for this reason that study of their logs and records offers so little evidence either for or against the prehistoric origin of the trade Jargon now known as Chinook.

CHAPTER 11

NATIVE CONTRIBUTIONS TO THE JARGON

FOUR FAMILIES OF TRIBES MADE contributions of dialect words to the Jargon, notably the Chinookan, the Salish, the Wakashan and the Kwakiutl. The Chinook family, divided into many tribes with somewhat differing dialects, lived in the valley of the Columbia river from the Pacific ocean up to the country of the Klickitats. These tribes contributed the largest number of words to the Jargon.

The second in importance is the contribution of the Nootkan branch of the Wakashan group. Salish words are third and Kwakiutl are fourth in number.

Among the words classified as Chinook, for whom the Jargon is named, are a few each from the Cathlamet, the Clatsop, the Wasco, and several from the neighboring Klickitats. The Chinook family seem to have built the foundation of this coast trade language, and because of their intimate trade relations in prehistoric tribal days with the Nootkans, with whom they exchanged slaves for shell money, words from the Nootkans are second in number.

The Nootkans occupied the west coast of Vancouver Island and comprised the Nittinat, Clayoquots, Tokwhats, Makahs and many minor tribes. They were numerically strong, were warlike in character, possessed the trading instinct, and were daring seamen and skilled hunters. They lived on a stormy coast of the wildest nature, that was indented, however, by some excellent harbors to which the early explorers learned to come for shelter and in time used as a general rendezvous.

The Salish family lived on Grays Harbor, Willapa Harbor and on Puget Sound. The most important of these, so far as the formation of the Jargon is concerned, were the Chehalis, and after them the Nisqually and Lummi tribes.

The important Kwakiutl contributions came from the tribe now known as Bellabellas, but which in reality were the Heiltsuqs. They lived on and around Millbank Sound, on the inside passage to Alaska, which is to say on the inside of Vancouver Island, while the Ahts—the Nootkans and their allies—lived on the outside. Both the Ahts and the Kwakiutl were cannibals, but the practice was more general among the Kwakiutl than among the Nootkans, and persisted, too, among the former to a much later day. Slavery was practiced among all these natives—Chinook, Salish, Wakashan and Kwakiutl. The Jargon sprang directly from the necessities of this practice, as slaves were the basis of their trade relations.

English and French words were added gradually as intercourse with the white traders and trappers developed, particularly in the early part of the Nineteenth century.

CHAPTER 12

BOOKS ON THE JARGON

THERE HAVE BEEN MANY CHInook dictionaries compiled and printed during the past 80 years, and in addition there are scores of unpublished manuscripts on the early experiences of travellers, pioneers and missionaries. There were many more attempts to gather Jargon words into more or less complete vocabularies. The task of examining these was one requiring patient and painstaking effort. No published work on Chinook shows the evidence of such exhaustive research in that direction as the dictionary of George C. Shaw. Most of the others were mere compilations of Chinook words and their English meanings. In his book, *The Chinook Jargon and How to Use It,* Shaw gives, under the head, "Bibliographical Notes", a list of the works examined. These are:

Allen. *Ten Years in Oregon.* Ithaca, 1848; 1850. *Thrilling Adventures.* New York, 1859.

Armstrong. *Oregon.* Chicago, 1857.

Bancroft. *The Native Races.* Vol. 3, pp. 556-557-631-635. San Francisco, 1882.

Blanchet. *Dictionary.* Portland. McCormick, 1856; 1862; 1868; 1873; 1878; 1879.

Boas. *Chinook Jargon Songs.* In *Journal of American Folk Lore.* Vol. 1, 1888.

Bolduc. *Mission de la Colombie.* Quebec, 1843.

Buchanan. *Elementary Lessons in the Chinook Jargon as Used by the Indians of Puget Sound.* Mss. Tulalip, 1900.

Chamberlain. *Words of Algonkian Origin in the Chinook Jargon.* In *Science.* Vol. 18, 1891.

Charency. Review of Horatio Hale's *International Idiom.* In *Le Museon.* Vol. 10, 1891.

Clough. *On the Existence of Mixed Languages.* London, 1876.

Cook. *A Voyage to the Pacific Ocean.* Vol. 8, pp. 335-336; vol. 3, pp. 540-546. London, 1785.

Coomes. *Dictionary.* Seattle, 1891.

Cox. *Adventures on the Columbia River.* Vol. 2, p. 134. London, 1831. *The Columbia River.* 2 vols. London, 1832. *Adventures on the Columbia River.* New York, 1832.

Crane. *The Chinook Jargon.* A review of Hale, in Brighton (England) *Herald,* No. 4883, p. 4, July 12, 1890.

Demers. *Definitio Dogmatis Immaculatae Conceptionis Beatissimae.* Typis Joannis Mariae Shea. Neo Eboracensis, 1860.

The Dogma is first given in Latin, followed by the translation into the Chinook Jargon.

Demers, Blanchet, and St. Onge. *Dictionary, Catechism, Prayers and Hymns.* Montreal, 1871.

Dictionary of Indian Tongues . . . Tsimpsean, Hydah, and Chinook Jargon. Victoria, 1862; 1865.

Dictionary of the Chinook Jargon.

Victoria, 1871; 1877; 1883; 1887; 1889, etc., to 1908. For the most part a reprint, with omissions of Gibbs-Pilling.

Dictionary of the Chinook Jargon. Olympia, 1873.

Dunn. *History of the Oregon Territory.* London, 1844; 1846.

Durieu. *Bible History* . . . Translated into the Chinook Jargon. Benziger. New York, Cincinnati, Chicago and Kamloops, B. C., 1893.

Eells. Manuscript *Dictionary of the Chinook Jargon.* 5 vols. folio.

Note from Eells' Introduction: "A number of dictionaries have been published in the Chinook Jargon language, and it may seem superfluous to write another; still thus far all of them are small and are based on the language as it was forty or fifty years ago. Gibbs' Dictionary was for many years by far the best, and is yet in many respects, as it gives the origin of nearly all the words and much other valuable information, but it was written nearly forty years ago. I have used it very much in preparing this work. Hale's Trade Language of Oregon or Chinook Jargon is recent and is excellent, especially in its Introductory part; far better than any which preceded it, but that excellent

man and scholar has labored under the disadvantage of not having mingled much with those who have used the language for about fifty years, and so has been unable to note a great share of the changes which have taken place. The dictionaries of Gill, Hibben, Tate, Lowman and Hanford and Good are all small; are in as condensed form as possible, being intended for pocket use for travellers, traders and learners, and in this way have done good work for what they were intended. The two latter, however, only have the Chinook English part. The dictionary of Durieu is very meager, while that of Demers and St. Onge is out of print, and both are intended rather more for use by the Catholics than by the public." . . . "Having used it (Jargon) for eighteen years, having talked in it, sung in it, prayed and preached in it, translated considerable into it, and thought in it, I thought I knew a little about the language, but when I began to write this dictionary I found that there was very much which I did not know about it, but which I wished to know in order to make this dictionary as perfect as it should be. This is especially so in regard to the pronunciation of words which are not used on Puget Sound, the introduction of new words, and the marking of those which are obsolete. In preparing these pages, I have tried to note the following items,—the different ways of spelling each word with the authority for each, the proper pronunciation, the origin, part of speech, meaning, the place where it is used, if used at all, a sentence or more to show the use of a large share of the words, and the phrases which are derived from a combination of words, which answer to a single word in English."—Skokomish, Union City, March, 1893.

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Gallatin. *Hale's Indians of Northwest America.* In *American Ethnological Society Translations.* Vol. 2, New York, 1848.

Gatschet. *Indian Languages of the Pacific States and Territories.* In *Magazine of American History.* Vol. 1, pp. 145-171. New York, 1877.

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Gill. *Dictionary.* Ninth edition. Portland, 1882; 1884; 1887; 1889; 1891.

Good. *Dictionary.* Victoria, 1880.

Green. *Extracts From the Report of An Exploring Tour on the Northwest Coast of America in* 1829. In the *Missionary Herald.* Vol. 26, pp. 343-345. Boston, 1830.

Haines. *The American Indian.* Chicago, 1888.

Hale. *United States Exploring Expedition.* Vol. 6. Philadelphia, 1846. *An International Idiom.* London, 1890.

Hazlitt. *British Columbia and Vancouver Island.*

London, 1858. *The Great Gold Fields of Cariboo.* London, 1862.

Jewitt. *A Narrative of the Adventures and Sufferings of John R. Jewitt.*

> Written by Roland Alsop. Middletown, 1815. Second edition, 1815. New York, 1816; Middletown, 1816; Middletown, 1820; Edinburgh, 1824; Ithaca, 1849, 1851. *The Captive of Nootka,* by Peter Parley. Philadelphia, 1861; 1869, and various other editions.

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Bolduc's *Mission de la Columbie.* The Lord's Prayer in Jargon, *et quelques mots Tchinoucs et Sneomus.*

> The Snohomish is a tribe of Puget Sound. The Chinook words are merely Jargon.

Palmer's Journal, pp. 147-152. *Words Used in the Chinook Jargon.*

Ross. *Adventures of the First Settlers on the Oregon or Columbia River.*

> Ross gives a "Chinook Vocabulary," pp. 342-348, and words of the "mixed dialect," p. 349. His Chinook is, however, also impure.

Lee and Frost. *A Short Vocabulary of the Clatsop Dialect.*

> This is likewise Jargon.

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Lieut. G. F. Emmons gives a brief "Klatsop Vocabulary," in Part 3, pp. 223-224, which is of the same character. Note 1, to article, "Philosophy of Utterance." Part 5, pp 548-551, a "Vocabulary of the Chinook Jargon."

Lionnet. *Vocabulary.*

Printed by the Smithsonian Institution, for private distribution.

Swan. *Northwest Coast,* pp. 412-422.

A vocabulary of the Chehalis and Chenook or Jargon Languages, with the derivation of the words used in the latter.

Winthrop. *The Canoe and the Saddle,* pp. 299-302. "A partial vocabulary of the Chinook Jargon."

Dunn. *History of the Oregon Territory.*

"A few specimens of the language of the Millbank and Chinook tribes." Chinook tribe: 50 words and phrases, including digits. These words, as usual, are in great part "Jargon," and belong to the Nootkan, not to the Chinook.

NOTES FROM EELL'S MANUSCRIPT DICTIONARY

Parker.

"Gives 103 words and phrases."

St. Onge.

"Gives 787 Chinook words and phrases with no English-Chinook part."

Lee and Frost.

"In the appendix are 50 words which the authors say are in the Clatsop dialect, but which Gibbs says are in the Jargon. I think some are Clatsop, but some are undoubtedly Jargon."

Dunn.

"Thirty Chinook Jargon words and expressions."

Swan.

"In the appendix is quite a full vocabulary,—327 words. Judge Swan lived on Shoalwater Bay, Wash., near the Chehalis and Chinook Indians, and he gives quite a number of words which are given by no other writer, which he says are of Chehalis origin. Gibbs rejects many of these, because he thinks that Swan imperceptibly used them as Chinook Jargon, but that they did not properly belong to the language, but to the Chehalis. I have inserted them as being a part of the Jargon of that region at that time, as certainly many English words now in use on Puget Sound are a part of the Jargon of this time and place. The environment always affects the language."

Gibbs.

"This was by far the best dictionary at that time and will ever remain a standard authority on the language of that time. In the Chinook-English Part are 490 words, and in the English-Chinook, 792."

Winthrop.

"Two hundred and sixty-one Chinook words. There is no English-Chinook part."

Hibben.

"The author's name is not given, but it is believed to be Lionnet. It gives very nearly the same words as Gibbs in both parts."

Good.

"It has no Chinook-English part. In the English-Chinook he gives 825 words."

Durieu.

"431 Chinook Jargon words. No English-Chinook part."

Tate.

"It follows Gibbs very closely."

Hale.

"473 Chinook Jargon words; 634 in the English-Chinook part."

Gill.

"This with its predecessors has been the standard for Oregon for over thirty years. It was first published by S. J. McCormick, and its latest reviser is Rev. W. C. Chatten. In the Chinook-English part are 560 words, and in the English-Chinook, 1378."

Coomes. [L. & H.]

"It follows Gill very closely in its Chinook-English part and has no English-Chinook part."

Boas.

"Gives a short vocabulary of 75 words in the *Journal of American Folk Lore*, pp. 225-226, obtained at Victoria, B. C., and 24 words, obtained at Shoalwater Bay, Wash.—in *Science*, March 4, 1892, p. 129. A few words are also given by authority of Dr. W. C. McKay, late of Pendleton, Oregon."

"A comparison of these dictionaries shows Gibbs to be the most scientific and thorough in all things except the spelling. Hibben and Tate agree with it very closely. Hale is a little more independent, but gives the best grammar and literature of all. Gill's is the fullest, and is still more independent. Lowman and Hanford's (Coomes) is almost eactly like the Chinook-English part of Gill's.

"St. Onge's is entirely independent of all the others, and the most scientific in the spelling; Durieu's is meagre, but more nearly like St. Onge's than any other in regard to spelling. Good's is the most modern, omitting many obsolete words, and introducing many new ones, but his spelling is at fault, as he often spells the same words in different ways, even three or four ways. The rest of the dictionaries are local and small, but valuable because gathered so early."

CHAPTER 13

SPELLING AND PRONUNCIATION OF CHINOOK

IN COMPILING THIS DICTIONARY the author has aimed at a better uniformity of spelling. The early dictionaries were written by men, who, like Gibbs, went among the Indians and acquired the Jargon from them. In different localities the natives had different pronunciations. The words were written as they sounded. As many of the early dictionaries were the work of teachers, missionaries, writers and students of ethnological research the result was as described by Eells. But in later years there has been an effort at some sort of standardization. We feel that our spelling is rational, that it represents the words as they are now pronounced and that usage has given us a form to follow. We have tried to follow it. As there are but few copies of older works on Chinook to be found, even in the Northwest, where it was so widely used not so long ago, we feel that the spelling adopted by this work will prove acceptable to all who know the Jargon.

Following are two statements in regard to the spelling, pronunciation and arrangement of Chinook words by Eells and Hale.

Eells said:

The different ways in which some words are spelled is a curiosity, and simply show what educated men will do in this line when they have no standard authority. Very seldom is any word, even the simplest and easy one, spelled in the same way, if it is found in several dictionaries, while some of them are spelled in very many different ways. . . .

Other ways of spelling *kalakala: Culacula; kallakala; kalahkalah; kilakila; kulakula; kullukala; cullaculla*; *cullerculler; cullacullah; kullakullie; kullukullie; kulakulla,* etc. An examination of many dictionaries will show among other words,—*klonas*, spelled in ten different ways: *ahnkuttie* and *keewulee,* each in twelve; *klootchman* and *kliminawhit,* each in fifteen; *klatawa, seahost,* and *mimoluse,* each in sixteen; *tahtlum, kalakala,* and *kilapi,* each in eighteen; and *kunjih* in nineteen different ways; *lejaub* is in twelve ways, and *ooakut* in fourteen, but they show a wide variety of sound, *lejaub* being also *dahblo, diaub, derb, leiom,* and *yaub;* and *ooakut* being *hooihut, wayhut, wehkut,* and *oyhut.* Even words which are derived from the English generally have different spellings as soon as the standard English authority is left, so that *glease* from grease becomes *gleese, gleece, glis,* and *klis; bed* is also spelled *pet; moon* is also *mun; nose* is also *nos; stone* is also *ston; stocking* is also *stocken, staken,* and *stoken; sun* is also *sun; Sunday* is also *sante*; *tea* is also *ti; pehpah* (paper) is also *papeh, paper, paypa, papah,* and *pepa,* and *peppah;* and warm also is spelled *waum, wam, wahm,* and *wawm. Shot, skin, man,* and a few others have for almost a wonder found no other way of being spelled.

There are three reasons for this difference which may be made when the same sound of the letters is preserved, thus *wam* may be *waum* or *wawm* and still preserve the same sound of *a.* Again, when any writer adopts a regular schedule of sounds for each vowel, he will surely differ in spelling from those who attempt to follow as near as possible the English mode of spelling. Boas, St. Onge, and to a considerable degree Durieu have done this, hence *tea* becomes *ti; poolie, puli,* and so on.

Still farther different modes of pronunciation in different localities, and sometimes in the same locality, are the cause of different ways of spelling. This is especially seen in the words already referred to, *ooakut,* and *lejaub;* so *kloshe* becomes *tlush* or *tloos,* and also a large number beginning with *kl* begin with *tl* in another place; *tahlkie* becomes *tahnlkie,* and so on. Sometimes indeed it is very difficult to discover the true sound, as for instance, whether the first syllable of *kalakala* should be spelled with an *a* or *u,* or the last one of *tukamonuk* with an *a* or *u,* and so on. The mode of pronunciation, and hence the mode of spelling, has undoubtedly changed somewhat since Parker in 1835-6 wrote the first vocabulary. Hence in comparing the ways of spelling the reader ought to remember the place where, the date when, and the system of pronunciation, especially of vowel sounds adopted by each writer. . . .

There is no settled authority in regard to the order of the words in this language. They are generally placed in much the same order as they are in the language which the speaker has been accustomed to use, if he be not well acquainted with the language. An English speaking person will place them in much the same order that he would in English, but there are many phrases where this is not true, the order of which must be acquired by practice: for instance,—*halo nika kumtuks,*—not I understand, is far more common than *nika halo kumtuks.* An Indian who has learned somewhat the English order, will arrange the words in much the same way; but if the speaker is an old Indian who knows but little about English he will arrange them much as he is accustomed to do in his native tongue, which is usually very different from the English. As the tendency, however, is not for the whites to learn the native Indian languages, but for the Indians to learn the English, so the tendency is toward the English order of the words.

The additional two paragraphs below, the first dealing with the orthography and the second with the pronunciation of Chinook, are by Horatio Hale:

As will be seen, the orthography of the Jargon is unsettled and capricious. Most writers spell Indian and French words "by the ear," but use the ordinary English spelling for the English words comprised in the language, without regard to uniformity. . . . Some writers, however, retain in the Jargon the "digraph" *gh*, to express, in some words of Chinook origin, the sound of the German guttural *ch* in *Buch*. . . .

As the Jargon is to be spoken by Englishmen and Frenchmen, and by Indians of at least a dozen tribes, so as to be alike easy and intelligible to all, it must admit no sound which cannot be readily pronounced by all. The numerous harsh Indian gutturals either disappear entirely, or are softened to *h* and *k*, (see note above). On the other hand, the *d, f, g, r, v, z*, of the English and French become in the mouth of a Chinook, *t. p. k. l. w.* and *s*. The English j, (dzh), is changed to *ch*, (tsh). The French nasal *n* is dropped, or is retained without its nasal sound. In writing the Indian words, the gutturals are expressed by *gh* (or hk) and *a*, and the vowels have their Italian sound.

CHAPTER 14

A LEXICON OF THE CHINOOK JARGON

WITH DETAILED DESCRIPTIONS AND EXAMPLES OF HOW TO USE IT.

A

AHN'-KUT-TIE or *Ah'n-kut-te, adv.* (C) (*Chinook,—ankutti.*) *Formerly; before now; long ago; anciently; ago.* (With the accent prolonged on the first syllable, a very long time ago; anciently. The longer the first syllable is held, the longer the time expressed.)

EXAMPLE: *Hyas anhkuttie,*—a very long time ago. *Tenas ahnkuttie,*—a little while ago. *Kunjih laly ahnkuttie?*—how long ago? *Tahtlum sun ahnkuttie,*—ten days ago. (*Siah ahnkuttie,*—very ancient,— lit., far ago. A great deal is expressed by the mere stress of the voice; *hyas*—dwelling long on the last syllable—means exceedingly great; *hyak,* very quickly; *hiyu,* a great many; *tenas,* very small, &c.) *Delate ahnkuttie,* very long ago.

In Chinook the verb is absolutely inflexible, it never changes its form for mood, tense or anything else; these are always indicated by the agglutination of a word indicating the mood, tense, etc. The idea of the tense is most simple and rudimentary, that is, past, present, and future; *Ahnkuttie, alta, alki.*"—Buchanan.

Note—"A Chinook word is elastic and expresses a broad and general idea rather than one altogether specific, hence the extreme elasticity of the Chinook jargon. Specific ideas must be expressed by qualifiers or modifiers added to the word, as will be readily seen in practice. Each word is a tool whose general uses and whose *specific uses* must be mastered before successful work can be done or satisfactory progress made."—Buchanan.

EX.: *Ahnkuttie mama,—a* grandmother. *Ahnkuttie papa,*—a grandfather; an ancestor; forefather; progenitor. *Ahnkuttie tillikums,*—ancestors; ancient people. *Ahnkuttie tillikums klaska wawa,*—traditions. *Ahnkuttie laly,*—long ago.

"Time: Present, Past and Future. In indicating time in the Chinook jargon the verb does not change its form at all; it is absolutely inflexible as far as change of the word form is concerned, and the idea of time is added by adding a word to indicate that—thus *alki* (by and by), (after while in the future) to indicate future time; ahnkuttie (in the past, some time ago, a long time ago, once upon a time) to indicate past time; and *alta* (now) to indicate present time where it is important to emphasize the fact that present time is indicated. Ordinarily if the time is omitted or not specified it is understood to be present time, naturally. Intensity of meaning or duration of time may also be indicated by prolongation of the sounding of the word, thus: *laly* (time)—la-a-a-aly (a long time). This is based upon an instinctive principle common to all tongues, just as we in English phonetically indicate prolongation of time or extension in space or intensity of feeling by means of the intonation. So we say 'a long time' and 'a lo-o-o-o-ng time."—Buchanan.

Note—a *thorough* knowledge of a few dozen words will give one sufficient material with which, after actual practice, to carry on actual conversations. In practice the sentences are built up by agglutinations or association of words, just as a child builds houses and various other wonderful structures from its blocks. In so doing there is always a very wide sphere for the exercise of ingenuity on the part of the speaker, and upon this, in a measure, depends the skill with which he may handle Chinook and convey his thoughts therein. The Jargon is essentially a spoken and not a written tongue—*it is very much alive.*

SPELLING. There are no hard and fast rules for the spelling of words, and everyone in writing Chinook follows the dictates of his own judgment in the fabrication of phonetic equivalents, which are at best only approximations."—Buchanan.

"It may not at first be easy to comprehend how a language composed of so few words, thus inartificially combined, can be used extensively as the sole medium of communication among many thousand individuals. . . . But it is in the faculty of combining and compounding of its simple vocables—a power which it doubtless derives, in some degree, from its connections with the Indian tongues—that the Jargon has its capacity for expression—almost indefinitely extended."

"Three or four hundred words may be learned without difficulty in a week or two, and a very short time will make the learner familiar with their ordinary use and construction. He will then have no difficulty in understanding the numerous compounds which, if they had been simple words, would have cost much additional labor."—Hale.

AL'-KI, adv. (*C*). (*Chinook, alekh*). *In the future; by and by; after a while; soon; presently; directly; in a little while; hold on; not so fast.* "The sign of the future tense, shall or will. The days of the week, and the number of weeks, months and years are also used to designate tenses."—*Eells. Ex.*: *Nika kumtux,*—I understand. *Nika kumtux alta,*—I understand now.

Nika kumtux ahnkuttie,—I understood. I understood some time ago.

Nika kumtux alki,—I will understand; I will understand by and by; I will understand afterwhile. This indicates the manner of indicating the tense, that is, indicating time, "—Buchanan." September 25, 1851. While looking around Low and Terry concluded to locate a joint townsite, and with that view made a joint location on Alki Point. The Terry's being New Yorkers, first named the place New York, but afterwards changed it to *Alki* which all old settlers know signifies "by and by", "before long". —A. A. Denny. *Tenas Alki,*—in a little while. *Alki nika klatawa,* —I will go presently. *Iskum dolla, alki pay,*—to borrow.

Alki nesika klatawa kopa nika boat,—soon we will go in my boat.

"In general the tense of the verb is left to be inferred from the context. When it is absolutely necessary to distinguish time, certain adverbs are employed: as *chee, alta, alki ahnkuttie, okoke-sun, tomolla, tahlkie, ikt tahlkie.*"—Hale.

AL'-TA, or *Al-tah,* adv. (C). (*Chinook, altakh*). *Now, at the present time. Ex.: Alta yaka chako,*—now he comes. *Nika skookum alta,*—I am strong, now. *Waka alta,—not now.*

ATS, n. (C). (*Chinook,*—ats. *Yakima,*—atse). *A sister; a younger sister.* In the original, only when used by her brother. *EX.: Elip ats,*—an older sister. *Ats yaka man,*—a brother-in-law. *Mama, or papa yaka ats,*—an aunt. (see kahpho.) "Sister is used on Puget Sound. *Sister yaka tenas klootchman,*—a neice."—Boas. (The word *ats* is becoming obsolete.)

B

BOAT, noun. (*English,* idem). *A boat, as distinguished from a canoe; a skiff. Ex.: Kopa boat,*—aboard. *Klahanie kopa boat,* —overboard.

BOOK, noun. (*English,* idem.). *A book; volume; pocket-book, Example: Saghalie Tyee yaka book,*—a bible. (Literally,—God, his book). *Tenas book,*—a pamphlet. *Book, yaka mamook kumtuks nesika kopa illahee,*—a geography. *Book yaka mamook kumtuks nesika kopa lalang,*—a grammar. *Book yaka mamook kumtuks nesika kopa nesika,*—a physiology. *Book yaka mamook kumtuks nesika kopa stone,*—a geology.

BOS'-TON, noun adj. *An American; American.* A name derived from the hailing place of the first trading ships to the Pacific. *Example,—Boston Illahee,*—the United States. *Mika* *kumtux Boston wawa?*—do you understand English? *Boston plie,* — protestantism. *Sitkum-siwash-sitkum-Boston,* — a half-breed. (Half Indian, half American).

BY-BY, adv. (E). *By-and-by; after a while; sometime hence.* It means a longer time in the future than *alki,* but like that is used for shall or will as a sign of future time. With the accent on the first syllable prolonged, it means a very long time hence.

C

CA-NIM, noun. (*C*). (*Chinook*-Ekanim.) *A canoe. Example*: *Canim stick,*—the cedar or wood from which canoes are usually made. *Klatawa kopa canim,*—to embark, to go in a canoe.

CA-PO, noun. (*E*). (*French,*—Capot). *A coat.*

CHA'-KO. *chah'-ko,* or *chahco,* verb. (*N*). *Nootka, clayoquot,* —chako; *Tokwaht,*—tchowka.). *To come; to approach; to be or become.* "In this letter sense it forms the passive voice in connection with many other words. Often it is joined with adjectives and nouns, and forms other verbs. *Yaka chako pahtlum,* he is drunk; *Nika chako keekwulee,*—I am degraded; *yaka chako stone,*—it is petrified.

Perhaps more properly the word in this connection to become than to be, at least it is often so, as in the latter example the meaning would also be,—to become stone; *chako rotten,*— is to become rotten.

Occasionally too the passive voice is shown by placing the word iskum before the main word, as, *yaka iskum kow,*—he is arrested."—Eells. *Example*: *Nika chaka kopa Poteland,*— I came from Portland.

Kloshe mika hyak chako,—good you come quick. *Chuck chako,* —the tide is rising/—(literally, is coming).

Chuck chako pe klatawa,—the tides.

Halo chako,—to linger.

Wake kunsih yaka chako halo,—Indelible,—(literally,—never will it become gone).

Chako Boston,—to become an American; often said of Indians who are becoming civilized like white people .

Chako delate till,—to become exhausted.

Chako hyas tumtum,—to become proud.

Chako huloima,—to vary; to become different.

Chako kah nika nanitch,—to appear.

Chako kloshe tum-tum,—to love; to reform; to become friendly; to get a good heart.

Chako kloshe,—to get well; to become good.

Chako kunamokst,—to congregate; assemble; convene; meet; unite; join.

Chako memaloose,—to die; to become rotten; to become decayed (as potatoes or vegetables).

Chako pahtlum,—to become drunk.

Chako skookum,—to become strong, especially after a sickness, to show complete recovery.

Chako solleks,—to become angry; to quarrel.

Chako pelton,—to become foolish, to be cheated.

Chako waum tumtum,—to be earnest, to become excited; literally, come warm heart.

Chako yotl tumtum,—to become glad; to be glad.

Chako polaklie,—to become dark, night is coming.

Chako halo,—to be destroyed; to disappear; to vanish; to be all gone.

Chako elip hiyu,—to exceed.

Chako kunamokst nika,—come with me.

CHEE, adv. adj. (*C*). (*Chinook,*—t'shi). *Lately, just now; new; fresh; original; recent. Example*: *Chee nika ko,*—I have just arrived.

Hyas chee,—entirely new, very new.

Chee chako,—a new comer, just arrived.

Delate chee,—entirely new.

Klootchman yaka chee mallieh,—a bride.

CHIK'-A-MIN, noun, adj. (*N*). (*Tokwaht,*—tsikamen: *Nootka,*—sickaminny (Jewitt); *seekemaile,*—(Cook). *Iron; metal; metallic; steel; money; cash; mineral. Example*: *T'kope chikamin,* or (white metal), silver.

Pil chikamin, or *chickamun pil* (yellow metal),—gold or copper.

Chikamin lope,—wire; a chain.

Nika hyas ticky chikamin,—I very much wish money.

Illahee kah chikamin mitlite,—mines.

CHIK'-CHIK, (*Tsik'-tsik, or Tchik'-tchik*). noun. (*J*). By onoma. *A wagon; a cart; a wheel; any wheeled vehicle. Example*: *Tsiktsik wayhut,*—a wagonroad.

Nika chako kopa chickchik,—I come in a wagon.

Piah chikchik,—railroad cars.

Lolo kopa chikchik,—to haul in a wagon.

CHINOOK—(Chinook Indians). These Indians formerly lived near the mouth of the Columbia river, where the Chinook Jargon language was mainly developed in its formative period, and hence more words were adopted into it from that language than any other Indian language, and so its name was given to the language. Properly speaking the Chinook language means the old Chinook, and the Chinook Jargon the language described in this dictionary; but the old Chinook is about obsolete, and for the sake of brevity, Chinook wawa means in common conversation the Chinook Jargon, while the proper language of the Chinook tribe is called the old Chinook. The Chinook land and Chinook Indians have, however, reference to the tribe as it formerly existed.—Eells.

Chinook wind. The Chinook is always a strong, steady southerly wind, never from any other point of the compass, unless it be slightly southwesterly. It is distinctly peculiar to the Northwest Pacific coast and its source is far out in the nasty storm center of the Pacific Ocean, emanating from the famed Japan current, which is the source of the remarkable humidity of the North Pacific coast.

Chinook canim. The large canoe used on Puget Sound.

Chinook illahee. The land of the Chinook Indians.

Chinook tillikums. The Chinook Indians or people.

Chinook wawa. The Chinook language. Example—*Mika kumtux Chinook wawa?* Do you understand the Chinook language?

CHITSH. Noun. Salish. (Chehalis, *tshitsh*). A grandmother. (Gibbs, Gill, Hibben, Stonge and Swan give *chope* for grandfather; but Hale and Tate give the meaning as grandfather and *chope* as grandmother. Eells says, "I never heard either word used on Puget Sound." Eells gives the following examples: *Mama yaka mama;* mother of his mother. *Papa yaka papa;* father of his father—grandfather. *Tenas yaka tenas klutchman,* —granddaughter. *Tenas yaka tenas man,*—grandson; literally, little of his little woman and little of his little men. *Tenas yaka tenas,*—grandchild. for brevity *kopa* is omitted. Literally, mother of his mother would be *mama kopa yahka mama.*

CHOPE. Noun. Salish. (Chehalis, tshup). A grandfather and Hale says a grandmother. See *chitsh.*

CHUCK. Noun. Nootkan. (Nootka, *chauk,* according to Cook). *Chakah,*—fresh water according to Jewitt; water, a river or stream. Salt *chuck,* the sea; *skookum chuck,* a powerful or rapid stream; *solleks chuck,* a rough sea; *chuck chako* or *killapi,* the tide comes, rises and falls; *saghalie* and *keekwullee chuck,* high and low tide.

Kah mitlite chuck? Where is the water?

Muckamuck chuck,—to drink water. *Olo kopa chuck,*—thirsty.

CLY or KELY. Verb. English. To cry; lament; mourning, weeping.

Example—*Cly tumtum,*—to cry in the heart; to feel sorry; to repent; to mourn; to be full of grief or emotion; "more deep in feeling than sick tumtum."—Eells.

COLE. Adj. English. Cold; a year.

Example—*Hyas cole,*—very cold; freezing. *Hiyu cole* would be much cold, and *hyas cole* is literally big cold, but is the commonly used expression for very cold.

Cole illahee is winter, the place or abiding place of cold.

Cole snass is hail or snow, frozen rain; and *cole chuck* is ice. It is also very cold water, ice water.

Cole sick is a cold, ague; *cole sick waum sick* is fever and chills, or in the other order, chills and fever.

Ikt cole,—a year, one winter; *tahtlum cole,* ten years or winters; *ikt tukamonuk cole,* a hundred winters or years, a century.

Kah cole chako, the north; where the cold comes from; *kah delate cole mitlite,*—the place where the coldest cold abides, the Arctic.

COOLEY. Verb. French. To run, go about, play, walk, travel.

Examples: *Cooley kiuitan,* a race horse. *Yahka hyas kumtux cooley,* he knows very well how to run; he can run. *Cultus cooley,* to saunter, to wander about aimlessly, ramble or stroll. *Hyak cooley,* to run rapidly or go fast. *Kopet cooley,* to stop, halt, cease moving.

COSHO. Noun. French (cochon). A pig, pork, ham, bacon. *Kloochman cosho,* a sow; a pig's woman, to be literal. *Siwash cosho,* a seal; literally Indian pig. *Tenas cosho,* a sucking or small pig. *Cosho glease,* lard; *Cosho itlwillie,* hog meat, pork.

CULTUS, sometimes spelled kultus. Adj. Chinook (kaltas). Means worthless, good for nothing, without purpose, bad, dissolute, filthy, foul, useless, worn out, damaged beyond repair, and also a degree of worthlessness which cannot be expressed in ordinary English, for a cultus siwash is the last word in no-accountness. Eells says: "A few words are very expressive, meaning so much and expressing that meaning in so much better way than our English words do that they have often been adopted into the English in regions where the Chinook (meaning the jargon) is used. Of these may be mentioned cultus."

Examples: *Cultus man*, a worthless fellow; *cultus potlatch*, a present or free gift; *cultus hehe*, a joke or jest; *cultus nanitch*, to look idly about; *cultus mitlite*, to sit idly, or stay where you are, doing nothing; *cultus kopa mika*, none of your business; *cultus kopa nika*, makes no difference to me; I do not care; *delate cultus*, absolute worthlessness, of no manner of use whatever.

Buchanan says *cultus* is bad in the sense of having no value, worthless.

D

DELATE. Pronounced de-late, accent on last syllable. Both as an adjective or an adverb. French. (droite). Means straight, direct, true, truly, exact, definite, definitely, sincere, sincerely, sure, authentic, accurate, very, correctly. Also any Indian language, *delate siwash.*

Examples: *Klatawa delate*, to go straight; ahead the way you are going. *Delate wawa*, the truth, true talk, a promise, tell the truth, a fact.

Delate kwinnum cole ahnkuttie, exactly five years ago. *Okoke delate*, that is right or it is correct. *Wake delate*, not right, imperfect.

Delate nika sick tumtum, I am very sorry; literally, very I sorry. *Wawa delate*, reversing the phrase *delate wawa*, to speak the truth or speak correctly. *Delate hyas*, very big indeed, enormous, immense.

Delate kloshe, very good. *Delate hyas kloshe*, very, very good; literally a big or superlative very good; also an equivalent of majestic, magnificent, awe-inspiring.

Delate kumtux, to know for a certainty, sure, to prove.

Delate pahtl, full to the brim, chock full. *Delate sick tumtum*, very sad, very sorry, grief, sad at heart. *Delate tenas sun*, dawn, the very beginning of the morning, daybreak. *Delate yaka illahee*, a native of the country; literally, his very home. *Delate yaka kumtux*, an expert; literally, perfectly he knows. *Delate nika wawa*, I am speaking the truth; literally, truth I say.

DEAUB. A noun. French. See *Lejaub.*

D'LY. Adjective. An Indian attempt to pronounce the English word dry. Dry, dryness, arid, without water.

Examples: *Chako d'ly,* to become dry. *Mamook d'ly,* to dry up, to make dry. *D'ly tupso,* hay; literally dry grass.

DOC'-TIN. Noun. English. Doctor, physician, surgeon, healer. The word so used, Eells says, refers to a white doctor. If an Indian doctor is meant the term would be *Siwash doctin.*

Examples: *Nika ticky doctin,* I want the doctor. *Doctin kopa letah,* doctor of the teeth. *Doctin kopa seeowist* or *seahost,* doctor of the eyes or face.

DOLLA. Noun. An Indian attempt to use the English word dollar; sometimes pronounced *tollah.*

Examples: *Chickamin dolla,* a silver dollar. *Pil dolla,* gold coin. Pil refers to the color. *Pil chickamin* is copper money or coins. *Sitkum dolla,* half a dollar. *Ikt dolla,* one dollar. *Tahtalum dolla,* ten dollars.

DUTCHMAN. Any white man other than an American, a Frenchman or an Englishman.

E

E'-LIP. Adverb. Salish. (Chehalis *ilip*). First, before, beginning, ahead, prior, senior, elder, original; the superlative. According to Eells the "comparative is usually formed by prefixing *elip* to the adjective, as *kloshe,* good; *elip kloshe,* better; *skookum,* strong; *elip skookum,* stronger; *hiyu,* many; *elip hiyu,* more; *tenas,* small; *elip tenas,* smaller. The superlative is properly formed by adding the words *kopa konaway* to the comparative, as *elip kloshe kopa konaway,* better than all; *kloshe* is good, *elip* is better, *kopa konaway* means than all, and better than all, of course, is best. Building up a superlative carries us a long way around, but we finally arrive. There is no such thing in Chinook as comparison by inflection.

There is still another way to do this. *Delate* added to the comparative form gives us the superlative, also, as *delate* itself is superlative. Example: *kloshe,* good; *elip kloshe,* better; *delate elip kloshe,* the best—literally the very better.

Examples: *Hyas,* large; *elip hyas,* larger; *elip hyas kopa konaway,* larger than all, or largest. *Hiyu,* much; *elip hiyu,* more; *elip hiyu kopa konaway,* more than all, most. *Sun,* day; *sitkum sun,* half a day, midday, noon; *elip sitkum sun,* first before noon, forenoon. *Elip tenas,* the smaller; *elip tenas kopa konaway,* the smallest, also the youngest. *Saghalie* (pronounced like sockalee), high; *elip saghalie,* higher; *elip saghalie, kopa konaway,* the highest or literally higher than all.

In building a superlative going from good to less good and least good, the word *kimtah,* meaning last, afterward, behind or subsequent, is employed. Examples: *kloshe,* good; *kimtah kloshe,* not so good, worse; *delate kimtah kloshe,* very worse or worst; *Skookum,* strong; *kimtah skookum,* less strong; *delate kimtah skookum,* least strong. So elip and kimtah as prefixes are used for the comparative, and when the comparative form is built with elip it is followed by *kopa konaway* for the superlative; but if kimtah is used it is preceded by the extra prefix *delate.*

EN'-A-TI. As an adverb and sometimes as a preposition. Chinook. (inatai). Across, beyond, opposite to, on the other side of. Examples: *Nika ticky klatawa enati kopa chuck,* I want to go across the water. *Yaka mitlite enati kopa city*—he lives opposite to the city, or, literally, across from the city.

F

There are no words in the Chinook Jargon beginning with the letter F.

G

GET-UP. Verb. English. Get up, rise, risen. It is difficult for Indians to get exact English sounds, so they often pronounce this word as if it were spelled *ket-op.*

GLEASE. Noun. English. Another attempt to pronounce English. They convert the *r* into *l,* and grease becomes *glease.* Examples: *Hiyu glease,* very fat. *Tatoosh glease,* butter. Tatoosh means breasts, milk, udder.

H

HAH'-LAKL. Verb. Adjective. (Chinook—halakl) Wide; open.

Example: *Mamook hahlakl la pote,* open the door. *Chako hahlakl* is the expression used when applied to thin spaces in the forest. It could be translated literally as "coming open." *Mamook hahlakl* is to open or to make open.

HAK'-AT-SHUM. Noun. English. Accent on first syllable. An Indian imitation of the English word handkerchief.

HALO. Adjective. Origin not known. Means no, none, without, all gone, not. It is used oftener than *wake* and with little or no distinction. Both words mean almost the same thing. *Halo* seems to be taking the place of *wake* in jargon usage.

Examples: *Halo chickamin nika,* I have no money. *Halo pish chako,* no fish come. *Halo glease,* without fat, lean. *Halo iktas,* no goods, destitute. *Yaka wind halo chako,* literally his breath does not come; dead. *Halo chako,* comes not. *Yako halo chako,* he does not come. *Kah* is where. *Halo kah* is nowhere. *Nika halo kumtux* is I do not know; I do not understand. *Nika wake kumtux,* was original jargon for the same expressions before *halo* began to be used for *wake* or not. *Halo kloshe* is never used. It is *wake kloshe.* Custom and usage as well as locality determine. *Halo* is used more on Puget Sound and *wake* in Oregon. Concomly said *waket* to Lewis and Clark; Jewitt gives *wik* as Nootkan for no or not.

HAUL. Verb. English. Haul or to pull or draw. *Skookum mamook haul* is must.

HE-HE. Noun, verb or adjective. (Jargon, says Shaw by onoma, but Boas, in Chinook texts, uses the word as pure Chinook). Laugh, laughter, fun, to laugh, glee, sport, a game, ridicule.

Examples: *Cultus hehe,* a joke. *Mamook hehe,* to laugh. *Wake hehe,* serious, not to laugh. *Kloshe hehe,* a good game. *Hehe house,* an amusement place, a dance house, a play house. *Hehe tumtum,* a jolly spirit, good natured.

HELP. Noun or verb as used. English. Help, aid, assist, assistance. Used as a verb it is usually preceded by *mamook* and sometimes by *potlatch.* Make help in the one case; give help in the other.

HOOL-HOOL. Noun. Chinook-Klickitat. (kholkhol). Mouse.

HOUSE. Noun. English. *Siwash house,* Indian house. *Mahkook house,* a store or trading house, a shop. *Skookum house,* a jail, literally a strong house. *Muckamuck house,* hotel, restaurant or any eating place.

HUL-LEL. Verb. Chinook. To shake or tremble. Used with the verb *mamook* it becomes active. *Mamook hullel,* to make shake or tremble.

HUL-O-IMA. Noun. Adjective. Chinook. (s'hulloyiba). Other, another, different, difference, averse, diverse, foreign, odd, strange, queer, unusual, separate.

Examples: *Huloima tillikum,* a different tribe of people. *Klatawa kopa huloima illahee,* to go to another place or country or abiding place; to emigrate. *Hyas huloima,* a big difference. *Huloima tumtum,* to dissent or disagree, a difference of opinion. *Huloima wawa,* a different language, a foreign tongue; also to mispronounce or say the word wrong.

HUMM. Noun, verb or adjective. An inverted word—Jargon. Smell, stink, stench, an odor, putrid.

Examples: *Humm opoots,* stinking tail, hence used to denote skunk. *Yaka humm,* it smells. *Hyas humm,* a very bad smell. *Mamook humm,* to smell. *Kloshe humm,* a pleasant smell.

HUY-HUY. Noun or verb. Jargon. From the Canadian French. A bargain or exchange, to barter or trade. This was originally *mahkook,* that being the Nootkan for buy, sell or trade, there being no distinction, as barter was the first order of prehistoric trade. Then *mahsk* was introduced by the French, but as the distinction between buying, selling and exchanging required more definite terms *mahkook* came to apply to buying, *mahsk* to selling, and *huyhuy* to exchange.

Examples: *Huyhuy la sell.* Here it means to change the saddle. *Huyhuy tumtum,* to change one's mind. It is said to mean a hasty exchange in some cases, and that it got its origin in the French for yes, yes—oui, oui. *Mamook huyhuy* is to change, to trade. *Nika ticky huyhuy kuitan kopa canim*—"I want to trade horse for canoe," or *mika ticky huyhuy kuitan kopa canim?* "Do you want to trade horse for canoe?"

HYAK. Adverb. Adjective. Chinook. (aiak—aiaq, Boas spells it). Quick, hurry, swift, fast, quickly, rapidly, sudden, suddenly, rapidity of motion; to make haste, to be prompt—*mamook hyak.*

Examples: *Hyak yaka chako,* quickly he comes. *Wake hyak,* slow, not fast.

HYAS. Adjective or adverb. Nootkan. Large, great, very, wide, big, vast, when applied to size; can be used for very, arduous, celebrated, etc.

Examples: *Hyas tyee,* a great chief. *Hyas ahnkuttie,* a very long time ago. *Hyas Sunday,* a holiday like Christmas or Fourth of July. *Hyas tenas,* very small. *Hyas kloshe,* very good. *Okoke house yaka hyas*—that house it is large. *Nika hyas ticky klatawa,* I very much want to go.

HI-YU. Adjective. Nootkan. Much, plenty, abundance. Used with reference to quantity and numbers rather than size or degree.

Examples: *Hiyu tillikum,* a crowd. *Hiyu muckamuck,* plenty of food. *Tenas hiyu,* a small number. *Wake hiyu,* not many, very few. *Kopet hiyu,* enough. *Hiyu wawa,* much talk, a clamor. *Hiyu tillikums kopa house,* an audience; many people in house.

I

IK-POO'-IE. Verb. Chinook. (Ikhpui). To shut, close, stop by closing, cork.

Examples: *Ikpooie la pote,* shut the door. *Mamook ikpooie,* to surround; to shut. *Ikpooie kwolan,* deaf; a closed ear.

IKT. Adjective. Chinook. (Ikht). The numeral one, once, a unit or single thing; also the indefinite article *a* or *an.*

Examples: *Ikt man,* a man, one man. *Ikt dolla,* one dollar. *Ikt cole,* one year. *Ikt-ikt-man,* some one or other. *Ikt nika klatawa kopa yahka house*—Once I go to his house. *Ikt tahlkie,* day before yesterday. *Ikt time ikt moon,* the time one month. *Ikt time kopa klone moon,* the time of three moons; three months; quarterly. *Kopet ikt,* to stop alone, solitary, singly, only one.

IKTA. Interrogative pronoun. Chinook. (Ikta) What. There are three of these: *Klaksta,* who? *Ikta* or *kahta,* what? *Kunsih,* how many or how much? Also when? How much time or how many days?

Examples: *Ikta okoke?* What is that? *Ikta mika ticky?* What do you want? *Ikta mamook?* What's the matter? What's doing? *Ikta mika mamook?* What are you doing?

IKTAS. Noun. From *Ikta.* Things, garments, dress, clothes, goods, merchandise, utensils, almost any personal possessions. The use of the same word for *what* and for *things* is found in other Coast Indian dialects. *Iktas* is a very expressive word and was long ago adopted into the English spoken by the early settlers.

Examples: *Kah mika iktas?* Where are your things? *Halo ikta mitlite,* there is nothing here. *Nika hiyu iktas,* I have many things or goods.

ILLAHEE. Noun. Chinook. (Illahekh). Country, land, earth, region, district, soil, farm, field, ranch, the place where one resides.

Examples: *Boston Illahee,* United States. *King George* (Chauch) *Illahee,* England. *Passaiooks Illahee,* France. All other whites came from *Dutchman Illahee,* or *Dutchman yaka illahee,* as they commonly expressed it. *Siwash illahee,* Indian country and later an Indian reservation. *Saghalie* (pronounced sockalee) *Illahee,* Heaven. *Keekwullie Illahee,* Hell. *Saghalie* means above and *keekwulli* below.

Okoke illahee yaka hyas kloshe. This land is very good.

Delate yaka illahee, one's native land. *Konaway okoke illahee,* the world; literally, all this country, everything, everywhere.

Konaway illahee konaway kah, all place all where—the universe.

Saghalie Tyee yaka Illahee. God, His Country, Heaven.

Kah mika illahee? Where is your country? Where do you come from?

IN′-A-POO. Noun. Chinook. (inapu). A louse. *Sopen inapoo,* a louse that jumps; a flea.

IP′-SOOT. Verb. Chinook, (alhupso). To hide, to keep secret. to conceal, hid, sly, concealed; to hide one's self; to hide anything. *Ipsoot wawa,* to whisper. *Ipsoot klatawa,* to slip away secretly.

IS′-ICK. Noun. Chinook. (isik). A paddle, an oar. *Mamook isick,* to paddle, to row. *Isick stick,* any wood from which an oar or paddle is made.

ISKUM. Verb. Chinook. Get, hold, receive, accept, secure, catch, recover, obtain; seize; to take hold of.

Examples: *Iskum okoke lope.* Hold on to that rope. *Mika na iskum?* Did you get it? *Na* is the interrogative particle, but is not used so much as formerly. *Mika iskum?* You get? is the commonly used expression now. *Iskum piah stick.* Get some firewood. *Iskum klootchman,* get a woman; get married. *Iskum kumtux,* get understanding, to learn. *Iskum kopa tumtum,* to believe. *Potlatch nika?* Give me? *Iskum.* Take it. *Kah mika iskum?* Where did you get it? *Nika iskum kopa stick.* I got it in the woods.

IT′-LO-KUM. Noun. Chinook. (itlokum). (Lower Chehalis—ihtlkum; Chehalis—setlokum). A gambling game, the game of "hand", a common amusement among all the tribes. *Mamook itlokum,* to gamble.

ITL′-WILLIE. Noun. Chinook. (etlwili). Meat, flesh, muscle, of a person or animal. *Lemooto itlwillie,* or *lemooto yaka itl-*

willie, mutton; literally, sheep, his meat. *Moosmoos yaka itlwillie,* beef; cow, his meat. *Mowitch yaka itlwillie,* deer, its flesh; venison. *Tenas moosmoos yaka itlwillie,* veal; little cow, its flesh. *Konaway nika itlwillie sick.* All my muscles are sore.

ITSWOOT. Noun. Chinook. (eitshhut). A bear, a black bear. *Itswoot pasesi,* a dark thick cloth, a dark blanket. Probably originally used by Indians who saw a resemblance between the heavy dark blankets of the Hudson Bay Company and the fur of a black bear.

K

KAH. Adverb. Chinook. (kakh). Where, whence, whither.
Examples: *Kah mika klatawa?* Where are you going? *Halo kah.* Nowhere. *Konaway kah.* Everywhere; literally, all where. *Kah mika mitlite?* Where do you live or stay? *Kah mika illahee?* Where is your land or where is your country? *Kah mika chaco?* Where did you come from? *Kah yaka sick?* Where is he sick? What is the matter? *Kah cole chaco.* Where the cold comes from. North. *Kah sun chaco.* Where the sun rises or comes from—East. *Kah sun klatawa.* Where the sun goes—West. *Kah sun mitlite kopa sitkum sun.* Where the sun is at half sun—midday; South.

KAHKWA. (kah'-kwa). Adjective. Nootkan, the Tokwhat dialect. (achko). Like, similar to, equal with, alike, as so, thus, such, hence, because, inasmuch; mostly used for like and alike.
Examples: *Kahkwa tyee.* Like a chief, aristocratic, kingly. *Kahkwa nika tumtum.* Like as my heart; as I think; so I think. *Kahkwa hyas nika.* As large as I am; as big I. *Halo kahkwa.* Not like, unlike. *Kahkwa spose,* as if; like supposed. *Yaka kahkwa,* alike; it like. *Kopet Kahkwa.* That is all. *Delate kahkwa,* exactly the same. *Kloshe kahkwa.* That is right; good so; so be it; amen. The Lord's Prayer in the Chinook jargon ends with the expression: *"Kloshe kahkwa."*
According to Eells, who lived among the Puget Sound Indians practically all his life, *kahkwa is* often used with other words, especially nouns, changing them into adverbs and sometimes into adjectives. The following phrases illustrate what he means: *Kahkwa chickamin,* metallic; like metal. *Kahkwa cole illahee,* wintry; like the country of the cold. *Kahkwa chuck,* fluid; liquid, like water; *kahkwa tillikum,* friendly

KAHPHO. (kahp'-ho). Noun. Chinook. An elder brother, sister or cousin.

KAHTA. Adverb. Chinook. (kata). How, why.

Examples: *Kahta mika mamook okoke?* Why (do) you do that? *Kahta mika chaco?* How (did) you come? *Kahta mika?* How (are) you? *Pe kahta?* And why? What for? *Kahta kopa yaka?* How is he?

KA-LI′-TAN. Noun. Chinook. (tklaitan). An arrow, a shot, a bullet. *Kalitan le sac.* A quiver for arrows, originally; but when guns were introduced the expression also meant a shot-pouch, and also was used for bullets and lead.

KA-LAK′-A-LA. Noun. Chinook. (kalakala). A bird, a fowl, a winged insect, a wing. It is said to be an imitation of the notes of a wild goose when flying—hence flying bird.

KAMASS. Noun. Nootkan. (Jewitt gives chamass for fruit, also for sweet). The spelling camas is more generally used than kamass. Camas, Washington, is a town on the north bank of the Columbia River. The camas is a bulbous root found in abundance in Indian days on the Columbia River flats. It was sometimes called the Siwash onion. The Indians were very fond of it and used it for a staple food.

KAH′-MOOKS. Noun. Chinook. (Klkabokes). Pronounced differently in different localities. Among the Kwakiutl it is comox. Comox, a coal mining town on Vancouver Island in the original Kwakiutl country takes its name from the word. *Kahmooks* is dog; *kahkwa kamooks,* like a dog; beastly.

KAPSWALLA. Verb or noun according to use. Origin is unidentified. To steal, rob; a theft; a thief.

Examples: *Yaka kapswalla canim.* He stole the canoe. *Kuitan kapswalla,* horse thief. *Mika kapswalla okoke?* Did you steal that? *Kapswalla klootchman,* steal a woman; rape. *Yaka kumtux kapswalla.* He knows how to steal. *Yaka kapswalla man.* He is a thief.

Used with other words *kapswalla* acquires a larger significance than in any of the examples given above, as will be seen.

Examples: *Kapswalla klatawa,* to go secretly, or steal away; *kapswalla mamook,* to do secretly. *Wake kloshe mika kapswalla* (Not good you steal). Thou shalt not steal.—Commandment. *Kapswalla wawa* means to speak ill. *Kapswalla moosum,* literally "steal sleep", is used to mean adultery, illicit sexual intercourse.

KATSUK. Noun. Chinook. (ka′-at-suk). The middle or center.

KAUPY. Noun. Coffee. An Indian attempt to pronounce the word in English.

KEE′-KWUL-LIE. Preposition. Chinook. (kik′-hwili). Low, below, under, beneath, down, inward.

Examples: *Mamook keekwullie,* to lower; *mitlite keekwullie,* to set down, put under, place beneath. Used an an adjective with other words we have first: *Keekwullie,* low; *elip keekwullie,* lower; *elip keekwullie kopa konaway,* lower than all or lowest. *Klatawa keekwullie kopa chuck,* to dive; literally, to go beneath the water. *Mahsh keekwullie kopa illahee,* to bury; to put under the ground.

KILLAPI or KEELLAPI, it is often pronounced. Verb. Chinook. To turn, return, overturn, upset, reverse, retreat, capsize, and often to denote crooked or twisted deformities like *killapi seeowist,* crossed or crooked eyes; *killapi teahwit,* crooked legs or arms.

Examples: *Killapi canim,* to upset a canoe; *hyak killapi,* to return quickly, to hurry back; *killapi kopa house.* Go back to the house. *Mika killapi alta?* Have you returned now? *Mamook killapi,* to bring back or to send back; *killapi tumtum,* to change your mind, reverse your opinion.

KIM′-TAH. Preposition. Chinook. (kimta). Behind, after, afterwards, last, since, back, rear, subsequent, younger.

Examples: *Klatawa kimtah,* to go behind, to follow; *delate kimtah,* last; *nika elip, pe yaka kimtah,* I first and he afterwards. *Okoke kimtah,* the one behind. *Kimtah nika nanitch mika,* since I saw you. *Kimtah sitkum sun,* afternoon; *kimtah kloshe,* worse.

KING CHAUTSH. Adjective. English, a King George man. Another Indian attempt to pronounce an English word.

KISH-KISH. Verb. Chinook. To drive as to drive horses or cattle.

Examples: *Mamook kishkish,* to drive or impel, make drive. *Yaka kishkish nika.* He drove me away. *Mamook kishkish okoke moosmoos.* Drive away that ox or cow.

KIUITAN. Noun. Chinook. (ikiuatan). Horse.

Examples: *Klatawa kopa kiuitan,* to ride; go on a horse. *Yaka hyas kloshe kiuitan?* Is that a good horse. *Cooley kiuitan,* a race horse; *stone kiuitan,* a stallion.

KLAH. Adjective or verb. Chinook. (klakh). Free or clear from, in sight, to escape.

Examples: *Alta yaka klah.* Now he is in sight. *Klataka klah,* to escape and get away, as a prisoner escaping. *Yaka klatawa klah.* He escaped. *Chako klah,* to come up, as seed; to clear up, if used in speaking of the weather; to open out, meaning open spaces in the woods. *Mamook klah,* to uncover.

KLA′-HA-NIE. Adverb. Chinook. (klakhani). Out of doors, outside, out, without, exterior.

Examples: *Mamook klahanie okoke.* Put that out. *Chako klahanie,* to emerge or come out from, to be delivered. *Klatawa klahanie,* to go out. *Mahsh klahanie,* to throw out or eject. *Klahanie kopa house,* out of doors, out of the house.

KLA-HOW′-YA. Adverb. Chinook. The ordinary salutation whether meeting or parting. It can be: How do you do? Good day, good morning, good evening or good bye; as *klahowya sikhs,* how are you friend?

KLA-HOW′-YUM. Adjective. Chinook. Poor, wretched, miserable, distress.

Some authorities say *klahowya* is the salutation and *klahowyum* has the meaning given above. Among these are Gibbs, Gill, Hibben, Tate and Swan. Although it is used in some places for both greeting and to mean poor, etc., there is a difference of opinion. Gibbs found both words in use in the fifties and said of the latter, *klahowyum,* that it probably originated in some whining reply to the first whites and that thus this distinction arose which gives it purely as a salutation when pronounced *klahowya* and as the equivalent of poor, miserable, etc., when pronounced *klahowyum.* To one who knows the lazy and spiritless Indian and his whining way this explanation seems reasonable. Eells, who was one of the greatest of authorities, said he seldom heard *klahowyum* used in later years and on Puget Sound, but that in earlier years on the Willamette he heard the word used both for poor and for salutation.

KLA-WAH. Adverb. Chinook. (klawakh). Slow, slowly, tardily.

Examples: *Klatawa klawah,* go slowly. *Yahka chaco klawah.* He comes slowly.

KLAK. Adverb. Chinook. (klakw). Off, out, away, off, to take off.

KLAK-STA. Pronoun. Chinook. (t′kluksta). Who, whose, which, which one, any.

Examples: *Klaksta okoke Boston man?* Who is that American? *Klaksta yahwa?* Who is there? *Halo klaksta,* no one, not any. *Klaksta mamook okoke?* Who did that? *Ikt man, klonas klaksta,* a man, I don't know whom, therefore somebody; *konaway klaksta,* everyone.

KLALE. Adjective. Chinook. (tlehl). Black or dark blue, also green; ignorant. *Okoke passesie yaka klale.* That blanket it is black. *Klale nika tumtum.* Ignorant is my mind. *Sitkum-klale,* brown; half black.

KLAP. Verb. Chinook. To find, arrive. *Nika klap kopa polaklie.* I arrived at night. *Mika klap mika canim?* Did you find your canoe? *Tenas klap,* to be with child, *tenas,* little, always standing for child when used in that manner. *Klap wawa,* to learn a language. *Klap tumtum,* to decide or arrive at an opinion.

KLASKA. Pronoun. Chinook. (kluska). They, thine, them, their, theirs; anything pertaining to the third person, plural number.

Examples: *Klaska klatawa kopa Clallam illahee.* They go (or went) to the Clallam country. *Nika nanitch klaska.* I see them. *Okoke klaska illahee.* This is their land.

KLAT-A-WA. Verb. Nootka. (klatturwah—Jewitt). To go, travel, move away, migrate, start, leave, begone, get out, depart.

Examples: *Klatawa teahwhit,* to go on foot, to walk. *Yaka klatawa kopa Seattle.* He goes, or he went, to Seattle. *Mamook klatawa,* to make go or send.

KLIM-IN′-A-WHIT. Noun, verb. Chinook. (kliminawhut). A lie, to lie, a falsehood, untrue.

Examples: *Hyas kumtux kliminawhit.* He is a big liar. He knows well how to lie. *Yaka kwonesum kliminawhit.* He always lies.

KLIM′-MIN. Adjective. Chinook. (tklemin). Soft, not hard, fine in substance, fine.

Examples: *Klimmin sapolil.* Flour, grain ground fine. *Chako klimmin,* to become soft, melt. *Klimmin illahee,* soft or marshy ground, mud. *Wake klimmin* or *halo klimmin,* not soft, hard. *Mamook klimmin,* to make become soft or to soften by working, as dressing a deerskin until it is pliable as cloth.

KLIP. Adjective. Chinook, kelipe; Chehalis, kluptutl; Nisqually, klep. Deep, sunken, to sink. *Klip chuck,* deep water; *klip sun,* sunset; literally, sinks sun.

KLIS′-KWISS. Noun. Chinook. A mat made of cattail rushes.

Example: *Kliskwiss yaka kloshe kopa bed.* The mat is good for a bed.

KLONAS. Adverb. Chinook. An expression of uncertainty or doubt; perhaps, doubtful, might, may, I do not know, maybe so, who knows? A Jargon equivalent for the Spanish term *quien sabe.*

Examples: *Klonas?* Who knows? *Klonas nika klatawa.* Perhaps, or maybe, I go. *Kah mika kahpho?* Where is your brother? *Klonas.* I do not know. *Mika tumtum hiyu snass okoke sun?* Do you think it will rain much today? *Klonas.* I don't know. *Klonas yaka chako tomollo.* Perhaps he will come tomorrow.

KLONE. Adjective. Chinook. (tklon). The numeral three.

Klone tillikum, three people; *klone sun*, three days; *klone canim*, three canoes.

KLOSHE. Adjective, adverb, according to use. Meares was first to record the word, which he spelled *cloosh*. Callicum used it on Meares' ship in 1788. It has no definite origin, but seems to come from the similarity of several tribal words and is evidently early Jargon. Its most general use is as the equivalent of good. The Nootkan is *klohtl* and so is the Tokwhat; in Makah, an isolated Nootkan tribe, it is *klotelo* and in Nisqually, according to Shaw, the word is *klob*. Shaw gives forty-five meanings such as good, well, well enough, affable, amiable, apt, auspicious, beautiful, beloved, beneficial, convenient, efficient, elegant, even, fair, fine, fortune, fragrant, gay, graceful, hospitable, meek, intimate, kind, mild, modest, moral, neat, nice, pleasant, plain, please, practical, pretty, right, reliable, safe, respectable, secure, still, smooth, splendid, useful, upright, virtuous, untarnished. Their exact meanings can be determined only by the words used with and the sense used in, for even the forty-five may be extended, as may be seen in some of the examples given.

Examples: *Kloshe nanitch*, look good, look well, look *out*, look *sharp*, take care, guard, defend, nurse, watch, provide. *Delate hyas kloshe*, magnificent; literally, perfectly very good. *Elip kloshe*, better; *elip kloshe kopa konaway*, best; literally better than all. *Mamook kloshe*, make good or pleasing, adorn, decorate, arrange, fix, behave, cure, prepare, repair. *Wake kloshe*, not good, not well, unkind, unfavorable, wrong. *Wake kloshe kopa mahkook*, not good to sell, unsaleable. *Kloshe kopa mahkook*, good to sell, salable, merchantable. *Kloshe kopa nika*. I am satisfied; good enough for me. *Kloshe kopa cultus potlatch*, liberal, generous, good about giving. *Kloshe kopet*. Be still. *Kloshe mitlite*, remain, hold on. *Kloshe tumtum*, love, delight, well meaning, good intention, happy, favorable, friendly. *Kloshe chako*, all right, come on, come good. *Kloshe kahkwa*, well, so be it, enough, amen. *Kloshe tumtum mika chako*. This is a form of invitation signifying welcome; literally, good intentions you come.

KLOSHE-SPOSE. Adverb. Nootkan and English, a combination of good and suppose used as the equivalent of shall or may I, let me, good if.

Examples: *Kloshe-spose nika klatawa?* Shall I or may I go? *Kloshe-spose nika mamook pia okoke?* Shall I cook that?

KLOOTCHMAN. Noun. Nootkan. (klootsma). A woman, a female of any animal; a wife. *Tenas klootchman*, a little woman, a girl or maiden.

Examples: *Kah mika klootchman?* Where is your wife? *Klootchman kiuitan*, a mare. *Tenas yaka tenas klootchman*, a granddaughter, daughter of daughter. *Klootchman yaka mama*, mother-in-law; woman, her mother. *Klootchman yaka ats*, sister-in-law; woman, her sister.

KO. Verb. Chinook. To reach, to arrive at.

Examples: *Chee klaska ko*, now they arrive, or they have just come. *Kunsih nesika ko kopa Nisqually?* When shall we arrive at Nisqually? *Tahlkie sun nika ko kopa Olympia.* Yesterday I arrived at Olympia.

KOK′-SHUT. Verb. Nootkan. (kakhshetl). To break, beat, hit, bruise, burst, cleave, hurt, knock, rap, tear, slap, shatter, split; also broken, demolished, torn, bruised and a break.

Mamook is often used with it, according to Eells, to make it an active verb and *chako* to make it passive, but not always.

Examples: *Nika kokshut yaka* and *nika mamook kokshut yaka* for "I hit him" would both be proper. *Nika kokshut* and *chako kokshut for* "I am hurt," he says, would both be proper and are often used. *Hyas kokshut*, much broken; *Hiya kokshut*, many broken, many pieces, all broken to pieces. Another way of showing the active and passive. *Chako kokshut*, broken; *mamook kokshut*, to break. *Mamook* is work, the act of doing things.

KON′-A-WAY. Adjective. Chinook. (kanawe). All, every, total, universal, entire, aggregate, the sum, the whole.

Examples: *Klaska konaway klatawa.* They have all gone. *Konaway tillikum*, everybody, all the people everywhere. *Konaway ikta*, everything. *Konaway kah*, everywhere. *Konaway sun*, every day.

KOPA. Adverb, preposition, conjunction. Chinook. (kwahpa). It is the principal preposition in the Jargon and is used for at, according to, around, about, concerning, to, into, with, towards, of, there, in that place, than for, from, on, during, through, instead of.

Eells says there are nine words and three phrases which are used as prepositions, but *kopa* is used more than all the others. *Kunamokst* is sometimes used for with, *kopa saghalie* (pronounced like sockalee) for over and *keekwullie* for under. *Kopa* has such a variety of meanings that its signifiance in each case can be known by the connection in which it is used. Some of these are exact opposites, like *from* and *to*.

Examples: *Yaka chako kopa saghalie.* He came *from* heaven (above). *Yaka klatawa kopa saghalie.* He went to heaven. *Alta nika potlatch wawa kopa mika kopa okoke papah.* Now I give talk *to* you *about* this picture (or paper). *Yaka mitlite kopa chuck.* He is *on* the water. *Yaka mitlite kopa canim.* He is *in* the canoe. *Yaka klatawa kopa stick.* He has gone *into* the woods. *Kopa ikt moon yaka mitlite yukwa.* During one month he will stay here. *Kopa yaka wawa John yaka memaloose.* According to his talk John (he) is dead. *Saghalie kopa mountain.* On top *of* the mountain. *Jesus yaka memaloose kopa nesika.* Jesus he died *for* us, or *instead of* us.

This word *(kopa)* is often prefixed to a noun to show the possessive case, as: *Okoke kiuitan kopa John.* This horse is John's (belongs to). As an adverb: *Yaka kamooks mitlite kopa.* His dogs are *there.* Used thus the last syllable is accent and prolonged—ko-pa-a′. The commonly used word for there is *yahwa. Nika kiuitan elip kloshe kopa yaka kiuitan.* My horse is better *than* his horse. *Kopa nika house. At* my house, or *in* my house. *Lolo okoke kopa mika.* Take that with you. *Cultus kopa nika.* It is nothing *to* me.

KOPET. Verb, adjective. Chinook. Stop, quit, leave off, enough, only, alone, except, enough, submit.

Examples: *Kopet wawa.* Stop talking. *Kopet hiyu,* enough, plenty. *Kloshe kopet,* be still. *Kopet ikt,* only one, alone, lonely. *Kopet okoke,* enough of that, that's all. *Kopet kumtux,* to stop knowing, to forget. *Kopet nika mitlite.* Only I remain, or am in this place. *Wake siah kopet,* nearly finished, not far from enough. *Mamook kopet.* Make stop or to finish, fulfill, complete, quench, conclude. *Mamook pia kopet.* Make the fire quit, go out, put out the fire, quench it. *Kopet tomollo,* day after tomorrow. *Kopet cooley,* to halt, to stop walking, moving or running. *Konaway klatawa kopet yaka.* All went except him. *Halo kopet,* incomplete. *Wake yaka kopet,* is used also for incomplete or unfinished, meaning literally, not it is stop. *Wawa kloshe kopet,* to forbid. *Kopet alta,* finished now.

KOW. Verb. Chinook. (kaw-kaw). To tie, to fasten, to be fastened.

Examples: *Kow mika kiuitan.* Tie your horse. *Mika mamook kow mika kiuitan?* Have you tied your horse? *Nowitka, yaka kow.* Yes, he is tied. *Ikt kow,* a bundle, a parcel, a package, a pack. *Ikt* is one and the pack, parcel or bundle was tied around with straps, strings or rope. *Mamook kow,* to tie, hitch or shackle; to make it tied up. *Mahsh kow,* to untie; *mahsh,* in this, meaning *release.*

KUITAN, sometimes *cuitan.* See KIUITAN. (I use the latter spelling as the word originally was so pronounced. Today one nearly always hears it as kuitan.—Author).

KULL. Adjective. Chinook. (k′hul-k′hul). Hard in substance, solid, tough, difficult.

Examples: *Chako kull,* to become hard. *Halo kull* or *wake kull,* not hard, soft, tender, easy. *Kull stick,* any hard wood, usually oak, as it is the only hardwood of the Northwest. *Mamook kull,* to make become hard, to cause to harden. *Kull snass,* hard rain, therefore snow, hail, ice.

KULLAH. Noun. Salish. (Chehalis—kullakh; Lummi—kullakhan). A fence, a rail, a pen, an enclosure, a corral. *Kullah stick*, fence rails. It is said to originally mean the stockade within which the Indian houses were built for protection. As it is Salish this is probably true. The Salish were flatheads, and the longheads of the far north, were from time immemorial the ancient and hereditary enemies of the flatheads or Salish tribes. Within the memory of men still living those stockades surrounding Siwash villages were a familiar sight.

KUMTUX, or kumtucks. Verb or noun. Nootkan and Tokwhat. (kommetax and kumituks; Clayoquot, a Nootkan tribe, kemitak). It is *kommetak* in Jewitt's Nootkan vocabulary. Talking to Lewis and Clark at the mouth of the Columbia while Jewitt was still a slave among the Nootkans, Concomly Chinook chief, said "*commatux*". Yet this word is the most frequently used of any in the Jargon. It means understand. *Waket commatux*, said Concomly. I do not understand. *Mika kumtux Chinook?* is "do you understand Chinook?"

There are many more meanings: Know, learn, be acquainted with, knowledge, wisdom, sense, recognize, believe.

Examples: *Nika kumtux yaka.* I know him. *Nika kumtux okoke.* I understand it, or I know that. *Delate kumtux*, to know perfectly well, thorough knowledge, to prove, to be sure. *Halo delate kumtux*, to be in doubt, uncertain. *Halo kumtux* and *wake kumtux*, do not understand, to misunderstand, not to know. *Iskum kumtux*, to get knowledge, to learn. *Nika ticky kumtux*, I want to know; I desire to learn. *Kumtux mamook*, to understand how it is done, skill, competent. *Halo kumtux mamook*, unskilled; incompetent, don't know how to do it, *mamook* being work, the act of doing anything.

KUN′-A-MOKST. Adjective, preposition. Chinook. (konaway mokst). All two, both, together, with, amid, among, beside, besides.

Examples: *Kunamokst kahkwa*, both alike. *Nesika klatawa kunamokst.* We will go together. *Nika mitlite kunamokst yaka.* I live with him. *Chako kunamokst*, to come together, to join or unite; to come with each other, meet, congregate, gather together, assemble. *Wawa kunamokst*, talk together, consult. *Tumtum kunamokst*, to agree in opinion.

KUN′-SIH or *konse*. Adverb. Chinook. (kunseukh). How many, when, ever.

Examples: *Kunsih tillikum mitlite?* How many people are there? *Kunsih mika klatawa?* When do you go? *Wake kunsih.* Not ever, never. *Mamook kunsih*, to count, the act of ascertaining how many. *Kunsih hyas?* how big? *kunsih laley?* how long? *kunsih dolla?* how many dollars? what price or cost? *kunsih* *siah?* how far? distance. *Kunsih hiyu?* how much? *Kunsih mika chako?* When did you come?

KWON′-E-SUM. Adverb. Chinook (kwanisum); Yakima (kwalisum). Always, forever, eternal, continual, everlasting, perpetual, unceasing, etc.

Examples: *Kahkwa kwonesum,* like always, as usual. *Kwonesum nika nanitch okoke.* Always I see that. *Kwonesum yaka klatawa.* Always he goes. *Kwanesum mitlite,* to keep, to remain permanently.

KWATAH. Noun. Indian attempt to pronounce the word quarter. A quarter of a dollar. *Tenas sitkum,* small half, is another expression for the quarter or less than half of anything.

KWAIST. Noun. Chinook. (kwaitst). Nine.

Tahtlum pe kwaist, ten and nine, is nineteen; *kwaist tahtlum,* nine tens, is ninety; *kwaist tukamonuk,* nine hundred.

KWAN. Adjective. Chinook. (kwan-kwan). Glad. *Yaka kwan.* He is glad.

KWASS. Noun, adjective, verb. Chinook. As a noun, fear; as an adjective, to be afraid, tame, shy, timid; as a verb, to fear, to tame.

Halo kwass, fearless, not afraid. *Nika kwass.* I am afraid.

KWELTH. Adjective. Salish. Proud.

KWINNUM. Adjective. Chinook. (kwenem). The numeral five. *Tahtlum pe kwinnum,* ten and five, fifteen; *kwinnum tahtlum,* fifty.

KWOLAN. Noun. Salish. (Chehalis, kwolan; Nisqually, kwilani). The ear. *Kumtux kopa kwolan,* to hear; *halo kwolan,* deaf.

L

LABOOS. Noun. French. (la bouche). This pronunciation is now little used. Lapush has taken its place. The mouth; mouth of a river. *Mokst laboos* or *lapush,* two mouths, is the forks of a river. *Kloshe kopa lapush,* good to the mouth, hence to relish.

LACASET. Noun. French. (lacasette). A box, a trunk or chest, a casket.

LA-CLO-A. Noun. French. (la croix). A cross.

LA-GOME. Noun. French. (la gomme). Pitch, glue. *La-gome stick,* pitch-pine.

LAHAL. Noun. Chinook. (See slahal). More often used in the form *lahal* than slahal.

LA-HASH. Noun. French. (la hache). An ax or hatchet.

LAHB. Noun. French. (l'herbe). The arbutus uva ursi, the leaves of which are used for smoking, the bear berry. When mixed with tobacco it is usually called *kinnikinick.*

LAK'-IT. Adjective. Chinook. (lakt). The numeral four.

LA-LAHM. Noun. French. (la rame). An oar. *Mamook lalahm,* to row, to use the oar.

LA-LANG. Noun. French. (la langue). The tongue, a language. *Nika lalang huloima kopa yaka lalang.* My language is different from his language.

LALY. Noun. Chinook. (lele). Time. Prolonged the *a* sound in pronouncing it means a long time. Do not confuse this with *ahnkuttie,* which means former time, formerly, ago. The same distinction between time and long time in the pronunciation of *laly* is found in using the word *siah* for far. Prolonging the sound of *i* in *siah* means very far.

Examples: *Tenas laly,* a short time. *Kunsih laly,* is how long. *Tenas laly kimta,* a little while after. *Tenas laly elip,* a little while before. *Kunsih laly mika mitlite yukwa?* How long have you lived here?

LA-MESSE. Noun. French. The ceremony of the mass.

Examples: *Mamook lamesse,* to say mass. The reason why it is not *wawa lamasse—wawa,* talk—is probably that the ceremony is an act, the priest at work, and *mamook* is the proper word for work, or for any act.

LA-MET-SIN. Noun. French. Medicine, but not in the sense of magic. *Tahmahnawis,* is the term for magic, the *medicine* of the Indian conjurer, or *medicine* man. *Lametsin* is Jargon and is an Indian attempt to pronounce the French for medicine. It means drugs, salves, ointments, pills, powders, physics. *Lametsin tupso,* an herb. *Mika ticky lametsin?* Do you want medicine?

LUMMIEH. Noun. French, says Shaw. A purely local word used in the northern part of Puget Sound and pronounced lummi, says El Comancho (W. S. Phillips). Spelled Lumnei in the old Lowman & Hanford Dictionary. It means old woman. *Ole Klutchman*, is the expression most commonly used. I am inclined to agree with Mr. Phillips.

LA-PEEP. Noun. French. A tobacco pipe.

LA-PEL-LAH. Verb. Doubtful. Roast. *Mamook lapellah, to* roast before a fire, the act of roasting.

LA-PLASH. Noun. French. (la planche). A plank, a board, lumber.

Examples: *Cultus laplash*, refuse or waste lumber. *Laplash man*, a carpenter, a builder of houses, a worker in wood. *Kah mika iskum okoke laplash?* Where did you get that lumber?

LA-POME. Noun. French. (la pomme). An apple.

LA-POTE. Noun. French. (la porte). A door.

LA-PUSH. See Laboos.

LA-TATE. Noun. French. (la tete). The head, brains, sense, intellect.

Examples: *Pil latate*, red head. *Nika sick kopa nika latate.* I am sick in my head. *Halo latate*, no head, stupid. *Kopa latate*, with the head, mental. *Huloima latate*, different head, delirious. *Tupso kopa latate*, hair; literally, the grass on the head.

LAW. Noun. English. Law, command, decree. The Indians had tribal law exercised by themselves or through the commands and decrees of chieftains. Also there was *Boston* or American law. They found the short English word easy and it was adapted into the Jargon.

Examples: *Yaka kumtux Boston law.* He understands American law. *Delate kopa law*, or *kloshe kopa law*, the term for legal; illegal or illegitimate is *wake kloshe kopa law.*

LA-WEN. Noun. French. (l'avoine). Oats. This grain was one of the earliest and most prolific crops produced in the Northwest when Indians were still numerous.

LE-BAL. Noun. French. Ball; a bullet. *Tenas lebal*, little bullets or shot.

LE-JAUB. Noun. French. (diable). Jargon was first *diaub* and then *lejaub* came into use. Both terms are equally understood. The devil, satan, a demon.

Examples: *Lejaub* or *diaud yaka illahee*, hell; literally, the devil, his place. *Spose mika mamook mesachie, lejaub iskum mika.* If you do wrong the devil will get you.

LE-KLEH. (short e in kleh). Noun. French. (le clef). A key.

Mamook lekleh. Make locked, lock the door. *Mahsh lekleh.* Unlock. *Mamook halo lekleh* is also unlock; literally, make not locked.

LE′-MAH. Noun. Probably French. (la main). The hand, arm, thumb, fingers, sleeve, handle of anything, limb or knot of a tree.

Examples: *Kloshe lemah,* the right (good) hand. *Potlatch lemah,* shake (give) hands. *Iskum kopa yaka lemah,* get in his arm, to hug.

LE′-MEL or LE-MOOL. Noun. French. A mule.

LE-MO-LO. Noun or adjective. Doubtful. Wild, untamed, skittish, barbarous. Not much used after the natives learned the word wild.

LE-MOO-TO. Noun. French. (les moutons). Sheep.

LE-PEE. Noun. French. (le pied). The feet, a foot, leg, thigh, a paw, foot prints, tracks; formerly pronounced luh-pe-ay.

Examples: *Yaka lepee yaka kokshut.* His leg it is broken. *Kah lepee mitlite.* Footstep; where foot is or was. *Klatawa kopa lepee.* Go on foot, walk. *Tzum kah lepee mitlite.* Mark where foot was; track.

LE-PLET. Noun. French. A priest, preacher, minister.

Examples: *Yahwa klatawa nesika leplet.* There goes our minister.

St. Onge gives a number of church terms among which are: *Lesepek,* bishop; *lesapot,* apostle; *paska,* Easter; *olo time,* Lent; *eklis,* church; *katolik,* Catholic; *Sesu Kli,* Jesus Christ. The only Indian pronunciation I ever heard for Jesus was *Chesus.* The *Sesu Kli* of St. Onge sounds more like a Chinese attempt to say those words. The early Chinese, placer miners and camp cooks, all used the Jargon as easily as the whites or Indians, and used it in preference to attempting to talk English.

LE-SAK. Noun. French. (le sac). A bag, a pocket, a sack.

LE-WHET. Noun. French. A whip. *Mamook le whet,* to whip.

LICE. Noun. English. Indian attempt to say rice.

LIP-LIP. Verb. Doubtful. To boil. *Mamook liplip,* to make boil or cause to boil.

Example: *Okoke lice yaka liplip alta.* That rice it boils now.

LOK′-IT. Adjective. Chinook. (lakt). The numeral four. Also spelled *lakit.*

LO-LO. Verb. Chinook. Shaw says it was originally to carry a child on the back, but as Jargon it means to carry, to bring, to bear, to load, fetch, remove, transfer, pack, convey, lug, renew.

Examples: *Mamook lolo kopa canim.* Make load into canoe. *Kloshe mika lolo okoke iktas.* Load those things good or well, properly.

LO-WUL-LO. Adjective. Chinook. Round, whole, all of anything.

LOPE. Noun. English. Rope. *Tenas lope,* a cord; *skin lope,* a rawhide.

LUM. Noun. English. Rum, whiskey, spirits.

M

MAH'-KOOK. Verb or noun. Nootkan. (makuk). To buy, sell trade or exchange; a purchase, a bargain.

Gibbs says: "As their buying and selling was merely barter, the same word always answered both operations." It must be remembered that Gibbs wrote this in the fifties. Eells says: "Gibbs gives it as a noun, a bargain, but it is not so used now. He also gives it as to sell, trade or exchange; but *kwash* is now used for *to sell* and *huyhuy* as the equivalent of trade or exchange. This restricts *mahkook* to *to buy.* (See the discussion of this under *huyhuy*).

Examples: *Hyas mahkook,* dear; *tenas mahkook,* cheap. *Kah mika mahkook okoke iktas?* Where did you buy those things? *Nika ticky mahkook iktas.* I want to buy some things.

MAHSH. Verb. French. This word has many meanings: To leave, to turn out, to sell, to throw away, acquit, banish, cast, dash, desert, dispatch, dismiss, distribute, detach, drop, apply, expel, to part with, remove, exterminate, extinguish, fling, forsake, get rid of, heave, hurl, lay down, omit, insert, pour, put, reject, release, relinquish, remit, send, sling, sow, spill, spend, thrust, toss, transmit, and probably others.

Examples: *Mahsh chuck kopa boat.* Bail out the boat; remove the water from the boat. *Nika mahsh nika kiuitan.* I have sold my horse. *Cultus mahsh,* to waste; *halo mahsh,* to hold, not waste or throw away or leave. *Tenas mahsh,* to move. *Mahsh!* Get out. *Mahsh keekwullie,* to lower, or put below; to inject, sink, enclose, throw down, put inside. *Mahsh tenas,* to give birth to a child. *Mahsh kunamokst,* mix, put all together. *Mahsh kopa illahee,* bury, put into the ground.

MAH′-SIE. Verb. French. (mercie). Thank you, thanks, thankful; also to pray.

Examples: *Kloshe nesika mahsie kopa Saghalie Tyee.* Let us pray to God; literally, "good we pray to God". *Wawa mahsie,* to give thanks, to praise. *Mahsie kopa Saghalie Tyee,* praise to God—the Doxology.

MAHT′-LIN-NIE. Adverb. Chinook. (matlini). Off shore; out at sea. Used two ways: if in a boat it is then to keep off; if on land it is to go toward the water.

MAH′-TWIL-LIE. Adverb. Chinook. (mahtwillie). The opposite of *mahtlinnie,* or in shore, shoreward; on land, towards the interior.

MALLIE. Verb. An Indian attempt to say marry. It means to marry, to get married, matrimony, marriage, wedding.

Examples: *Yaka mallie alta.* He is married now. *Alta nika klatawa kopa mallie.* Now I am going to the wedding. *Elip kopa mallie,* before the wedding, ante nuptial. *Man yaka chee mallie,* bridegroom, or man he newly married. *Klootchman yaka chee mallie,* a bride. *Kokshut mallie,* a divorce, literally a broken marriage.

MA-MA. Noun. English. Mamma.

MAM-OOK. Noun or verb. Nootkan. (mamuk). To make, to do, to work, the act of doing anything, action, labor, exertion, act, deed, work, job, task, toil; the one word in the Jargon that denotes action or which distinguishes the act.

Eells says it is the most useful word in the Jargon, "as it is prefixed to many nouns, verbs and adjectives and makes them active verbs". Among the Indians on Puget Sound it was the most common Chinook (Jargon) word in use.

Examples: *Mamook chako,* make to come or bring. *Mamook liplip,* make to boil. *Ikta mika mamook?* What are you doing? *Mamook elip,* to begin. *Mamook kloshe,* to make good. *Mamook tumtum,* to think, to reason. *Mamook tzum,* to write. *Mamook alki,* to delay, to make by and by. *Mamook chako,* to fetch, make to come. *Mamook cultus,* to spoil, to make bad or no good.

Mamook kahkwa, to imitate or mimic, make like. *Mamook delate,* to make right or correct. *Mamook killapi,* to twist or make twisted or crooked, to turn over, to withdraw. *Mamook kopet,* to stop, check, finish, conclude, extinguish. *Mamook kow,* to tie or wrap, hitch, confine, strap, capture or fasten. *Mamook kumtux,* to teach, explain, illustrate, inform, make understand.

Mamook kunsih, to count; literally, to make how many. *Mamook sick tumtum*, to ill treat and hurt one's feelings. *Mamook skookum*, to strengthen, to make strong, to invigorate. *Mamook skookum tumtum*, to make brave or courageous. *Mamook haul*, must. *Chee mamook*, new work, beginning something .*Cultus mamook*, poor work, bad work. *Delate kumtux mamook*, knowing how to work. *Halo delate mamook*, not right work. *Kumtux mamook*, skill, knowing the work. *Kwonesum mamook*, always working, striving, persevering. *Potlatch mamook*, to give work, employment, to hire. *Ticky mamook*, desire or want work.

ME-LASS. Noun. Molasses. Not much used as silup (syrup) has taken its place. Both are Indian attempts to pronounce the English words.

MAN. Noun. English. Man.

MEM-A-LOOSE. Verb, noun or adjective according to the use. Dead, to die, expire, decay, become rotten. It is from the Chinook *memalust*.

Examples: *Chako memaloose*, become rotten, decay. *Mamook memaloose*, to kill, murder, execute. *Memaloose kopa chuck*, to drown, die in the water. *Memaloose illahee*, a grave or a graveyard, a tomb.

ME-SAH-CHIE. Adjective or noun. Chinook. (masachi). Bad, not in the sense of *cultus*, which is worthless, but bad, wicked, evil, vile, sin, vice, iniquity.

Examples: *Elip mesachie*, worse. *Elip mesachie kopa konaway*, worse than all, worst. *Mesachie mitlite*, danger, the place where bad is.

ME-SI′-KA. Pronoun. Chinook. (mesaika). Second person, *plural* number, all cases: You, your, yours.

MI′-KA. Pronoun. Chinook. (maika). Anything pertaining to the second person, *singular*, all cases: You, your, yours, thee, thine.

Examples: *Okoke mika kiuitan?* Is this your horse? *Kah mika klatawa?* Where are you going?

MI′-MIE. Adverb. Chinook. (maiami). Down stream.

MIT′-LITE. Verb. Chinook. (mitlait). To stay at, to reside, remain, sit, sit down, to have, inhabit, abide, dwell, exist, be present, recline, keep, possess, wait. It is also used for the impersonal verb to be, is.

Examples: *Kah mika mitlite?* Where do you live? *Mitlite kopa house*. Is in the house. *Yaka mitlite kopa yaka house*. He is in his house. *Cultus mitlite*. To stop or stay anywhere without any particular purpose. *Halo mitlite,* to be absent. *Kunsih mitlite?* How many remain?` *Mitlite tenas,* to be with child. *Mitlite kopa chuck,* to be wet.

MIT′-WHIT. Verb. Chinook. (ametwhet). To stand, stand up, arise, be erect.

Examples: *Witwhit stick,* a standing tree, a mast. *Kloshe mesika mitwhit.* Please arise; literally, good you stand up, the plural *mesika* showing that it is addressed to an audience or assemblage.

MOKST or moxt. Adjective. Chinook. (makst). Two, twice, double, pair, couple, second.

Examples: *Mokst klutchman,* two women. *Mokst tahtlum,* twenty, twice ten. *Mokst tumtum,* of two minds, consequently in doubt.

MOO′-LA. Noun. French. (moulin). A mill or factory. *Laplash moola,* a saw mill. *Sapolil moola,* a flour mill.

MOO′-LACK. Noun. Chinook. (emuluk). An elk. Obsolete.

MOON. Noun. English. The moon, a month.

Examples: *Ikt moon,* one month. *Chee moon,* new moon; *sick moon,* the waning or old moon. *Kopa mokst moon nika killapi.* In two months I will return.

MOOS-MOOS. Cattle, beef, buffalo. The word is of doubtful origin. It occurs in almost that form in the Cree, which is moostoos, and is their word for buffalo. There were neither buffalo nor cattle in the Pacific Northwest country, but buffalo and buffalo skins were brought over from the Yakima country in old Indian days. Undoubtedly the word came with them, and when cattle were introduced the tribes imitated the Cree as closely as possible. Hence we have moostoos (Cree), musmus (Yakima), musmus (Klickitat), musmus (Chinook) and moos moos (Jargon).

Examples: *Yaka mitlite taghum moosmoos.* He has six cattle. *Man yaka kumtux mamook memaloose moosmoos,* a butcher; man who knows how to kill cattle.

MOO′-SUM. Verb-noun. Salish. (Chehalis, musam). sleep, slumber, to sleep, asleep.

Examples: *Nika ticky moosum.* I am sleepy; I want sleep. *Nika hyas moosum.* I slept soundly. *Yaka moosum alta.* He sleeps now. *Mamook tenas moosum,* to go to bed together but not to sleep; make little sleep.

MOW′-ITCH. Noun. Nootka-Nittinat. (mauitsh-moitsh). A deer, venison, an animal. *Moowatsh,* Nootka for bear, according to Jewitt. The word is frequently used to mean any animal, for example: *Huloima mowitch,* an animal that is strange or different.

MUCK-A-MUCK. Noun-verb. Origin unknown, but is probably an invented word. Food, eat, to eat, bite, feast, chew, browse, devour.

Muckamuck is to take anything into the mouth; hence *muckamuck sapolil* is to eat bread, and *muckamuck chuck* is to drink water.

Examples: *Mamook piah muckamuck,* is to cook food and *potlatch muckamuck,* is to give food or feed. *Muckamuck kopa polaklie,* supper, food at night; *muckamuck kopa sitkum sun,* the midday meal, food at half of the day; *muckamuck kopa tenas sun,* the meal when the sun is young, the early morning meal, breakfast.

MUSKET. Noun. English. A gun or musket.

N

NA. The interrogative particle, which is rarely used now, as the interrogation is conveyed by intonation alone.

NA-HA. Noun. Chinook. (tlkanaa). Mother. Not used, the English *mama* having superceded it.

NAH. Interjection. An original Indian word common to several of the native languages. Means: Look, ha, look here, hey, look there, hark, listen.

Examples: *Nah sikhs!* hey friend! *nah tillicums!* hark people! *Nah tehn,* in the Yakima is, O man!

NAN′-ITCH. Verb. Nootkan. (nananitch). See, to see, look, to look for, seek, observe, glance, view, behold.

Examples: *Kloshe nanitch,* look out, be careful, look well; literally, good look. *Cultus nanitch,* to look around idly, from curiosity. *Mamook nanitch,* to show, to make seen.

NEM. Noun. English. Name.

Examples: *Mamook nem,* to name, to call by name. *Kloshe nem,* a good name, to honor. *Hyas kloshe nem,* a very great name.

NESIKA. Pronoun. Chinook. (nisiaka). Pronounced ensika, says Eells, among the Quinaults. First person, plural, all cases. We, our, ours, us.

Examples: *Chako kopa nesika.* Come to (or with) us. *Alta nesika klatawa.* Now we will go. *Nesika kiuitan delate till.* Our horses are very tired.

NEWHAH. Adverb-verb. Chinook. (niwha). Hither, as an adverb; bring it hither, as a verb. *Newhah nika nanitch,* here let me see. Also see *Yukwa* or *Yah-kwa.* The latter are now the accepted forms.

NI-KA. Pronoun. Chinook. (naika). I, me, my, mine. First person singular, all cases. The personal pronouns become possessive by prefixing them to nouns, like *nika nem,* my name; *mika kiuitan,* your horse; *nesika illahee,* our land.

Sometimes *s* is added to the personal pronouns in the possessive case; thus, *nikas,* mine; *mikas,* yours; *nesikas,* ours; *mesikas,* yours; *yakas,* his or hers; *klaskas,* theirs. Eells says this mode is used only when the pronoun is the last word in the sentence, thus: *Okoke kiuitan nikas,* that horse is ours.

Examples: *Nika nanitch yaka.* I see him. *Yaka kokshut nika.* He hit me. *Nika klutchman,* my wife or woman. *Nika tenas man,* my son, little man, boy, or if used by a young woman, may mean my sweetheart. *Nika tenas klutchman,* my little woman, daughter, girl, sweetheart. *Nika tumtum,* I think; my thought, guess or opinion. *Nika tumtum kahkwa,* I agree, I think so, I think like that, I approve.

NOSE. Noun. English. Nose. Used for a promontory, point of land, a spit, the bow of a boat or canoe.

NOWITKA, or naw-it-ka. Adverb. Chinook. Yes, aye, assuredly, indeed.

Examples: *Nowitka, nika klatawa.* Yes, I will go. *Nowitka, wake nika kumtux.* Indeed, I do not know. *Klonas nowitka,* probably so, perhaps so; yes, maybe. *Wawa nowitka,* say yes, acquiesce, assent.

NUMERALS. These are given in their alphabetical order in this dictionary, but we will give them here again in their numerical order and illustrate the manner in which they are used: *Ikt,* one; *mokst,* two; *klone,* three; *lakit,* four; *kwinnum,* five; *taghum,* six; *sinamokst,* seven; *stotekin,* eight; *kwaist,* nine; *tahtlum,* ten; *tukamonuk,* one hundred.

The Jargon words for eight and nine are but little used, being replaced by the English words or used in combination as: *kwinnum pe klone,* five and three for eight, and *kwinnum pe lakit,* five and four for nine. Thousands is either represented by the combination *tahtlum tukamonuk,* ten hundred, or the English word *thousand.* Ross, writing in 1849, gives *hioh* as thousand. Eells says this was probably a corruption of *hiyu* and meant many as the word for thousand. Ross uses *hioh-hioh* as two thousand and *hioh-hioh-hioh-hioh* for four thousand. As

Ross seems to be the only authority on this he was no doubt mistaken.

The regularly used combination of the numerals are quite simple. *Tahtlum pe ikt,* eleven, is ten and one; *mokst tahtlum pe kwinnum,* twenty-five, is literally two tens and five. *Taghum tahtlum* is six tens. *Klone tukamonuk* is three hundred. The year 1926, the date this is written, would be expressed as follows: *Tahtlum tukamonuk* (one thousand), *kwaist tukamonuk* (nine hundred), *pe mokst tahtlum pe taghum* (and two tens and six).

O

O-KOKE. Pronoun. Chinook. (okok). This, that, these, those, it.

Examples: *Ikta okoke?* What is that? *Okoke klaksta,* he, who or that or these who. *Okoke klaska,* they. *Okoke Mitlite,* that remaining, the remainder, that which is left. *Okoke polikely,* tonight, this night. *Okoke sun,* today, this day.

O′-LAL-LIE. Noun. Bellabella. (Chinook, klalelli). Berries, fruit; originally the salmon berry.

Examples: *Klale olallie,* blackberry; *pil olallie,* any red berry; *olallie chuck,* berry juice.

O′-LE-MAN. Noun or adjective. English. (old man). An old man, old, worn out, anything that is old.

Examples: *Okoke kiuitan yaka hyas oleman.* That horse he is very old. *Okoke canim yaka hyas oleman.* That canoe it is worn out.

OLO. Adjective. Chinook. Hungry, hungry for.

Examples: *Olo chuck,* hungry for water, thirsty. *Olo moosum,* sleepy, though *ticky moosum* is more often used, meaning want sleep. *Nika hyas olo alta.* I am very hungry now.

OO′-A-HUT, sometimes *wayhut.* Noun. Chinook. (wehut). A road, way, trail, path.

Examples: *Kah ooahut kopa Nisqually?* Where is the road to Nisqually? *Ooahut kopa chuck,* a channel; *ooahut kopa town,* a street.

O′-POOTS, sometimes *opootsh.* Noun. Chinook. (obeputsh). The rear end, the tail of an animal, the rudder of a boat, the posterior, the back, the backside, anus.

Examples: *Boat opoots,* the boat's rudder. *Opoots sill,* a breech clout. *Humm opoots,* a shunk, stinking tail.

OW. Noun. Chinook. (au). A brother younger than the speaker.

Examples: *Kah mika ow?* Where is your (younger) brother? *Elip ow,* an elder brother. *Kahkwa ow,* like a brother, fraternal. *Ow yaka klutchman,* brother his wife, a sister-in-law. *Ow yaka tenas man,* brother his son, a nephew. *Ow yaka tenas klutchman,* brother his daughter, a niece.

Such expressions fairly illustrate the order of words and the combinations of words used to express definite things and relationships. They are essentially Indian and not at all English. They originated with the Indian and are the arrangements of words that are characteristic of most of the native tongues.

P

PAHTL. Adjective. Chinook. (patl). Full.

Examples: *Pahtlum,* drink; full of rum. *Pahtl chuck,* wet; full of water. *Pahtl illahee,* dirty. *Mamook pahtl,* to fill or make full. *Kwanesum yaka pahtlum.* He is always drunk; literally, always he full of rum. (Note the arrangement of words).

PAPA. Noun. English. Father. *Nika nanitch yaka papa.* I see his father.

PA-SE′-SE. Noun. Chinook. (pasisi). A blanket, woolen cloth.

Examples: *Tzum pasese,* a quilt. *Tzum* means colors, stripes, pictures, writing. *Yaka mitlite kwinnum pasese.* He has five blankets.

PA-SI′-OOKS. Noun. Chinook. (pasisiuks). A Frenchman. It is derived from *pasese* and *uks.* The latter, *uks,* is a plural applied to living beings, people. The Indians called the early whites clothmen. The French, who were with the Hudson Bay Company, came to have the term applied to them only. Americans first came in ships from Boston, and the early English in the reign of George III. They were known as *Boston men* and *King Chauch* (George) *men,* while the original Chinook for men who wore cloth clothes, *Pasiooks,* was given to the French and became Jargon. All white men other than Americans, English and French were called Dutchmen by the natives, and it is still Dutchmen in the Jargon.

PE. Conjunction. French. (puis). And or but. Eells says *pe* is *and* or *but,* only, while Gibbs and Hale, who studied the

Jargon at an earlier date, give it also as *then, besides, or*. Today it is confined to the first two meanings, and is used oftener as *and* than as *but*.

Examples: *Yaka pe nika klatawa.* He and I will go. *Pe weght,* and also, and again. *Pe kahta,* and why.

PEPAH. Noun. English. (paper). Paper. Pronounced with a short *e* and accent on first syllable. A letter, a book, anything written or printed.

Examples: *Mamook pepah,* to write. *Kumtux pepah,* to read. *Kloshe mika mamook pepah kopa nika.* Please you write a letter for me. *Saghalie tyee yaka pepah.* Literally, God, his paper or book, the Bible.

PELTON. Noun or adjective. Unknown, so it is pure Jargon. A fool, foolish, crazy, insane, an insane person.

It is supposed that the Indians adopted this term from the name of a deranged person, one Archibald Pelton or Felton. Mr. Wilson P. Hunt was said to have found this man in his travels and to have taken him to Astoria. This was before Hudson Bay days when whites were still new to the natives.

PESHAK. Adjective. Nootkan. (pechak). Bad. Both *mesachie* and *cultus* are used for bad, *mesachie* in the sense of wicked or evil and *cultus* in the sense of no good or worthless.

PE-WHAT-TIE. Adjective. Chinook. (pihwati). Thin like paper.

PIAH. Noun or adjective. English. (fire). Fire, blaze, flame, cooked, burned, ripe, mellow or mature.

Examples: *Mamook piah.* Make or build fire, cook, burn. *Piah olallie,* ripe berries. *Piah chuck,* fire water, whisky. *Piah sapolil,* baked bread. *Saghalie piah,* lightning, or literally fire above. *Piah sick,* venereal disease, gonorrhea.

PIL. Adjective. Chinook. (tlpelpel). Red or of a reddish color.

PIL-PIL. Noun. Jargon. Blood.

Examples: *Hiyu pilpil chako.* Much blood came. *Mahsh pilpil,* to bleed, also to menstruate.

PISH. Noun. English. Fish. The Indian could not pronounce *f*. His nearest approach was *p*. Hence *pish* for fish, and *piah* for fire.

PIT-LILH. Adjective. Doubtful. Thick like molasses.

PISH-PISH. (See *puss-puss*).

PIU-PIU. Interjection. Probable imitation of sound of disgust made over a bad smell. Means stink. *Humm* is used in sentences. Pronounced like peuh-peuh.

POH. Verb. Chinook. A puff of breath; to blow. *Mamook poh,* to blow out or extinguish.

PO′-LAK-LIE. Noun or adjective. Chinook. (polakli). Night, dark, darkness, gloom like night.

Examples: *Tenas polaklie,* evening. *Hyas polaklie,* very late at night. *Sitkum polaklie,* midnight, half a night. *Alta polaklie chako,* now night has come. *Kimta sitkum polaklie,* after midnight.

PO′-LAL-LIE. Noun. Doubtful. Powder, gunpowder, dust, sand. *Polallie illahee,* sandy ground.

POO. Noun. Imitation. The sound of a gun. *Mamook poo,* to shoot; *mokst poo,* a double barrelled gun.

POT′-LATCH. Noun or verb. Nootka. (Jewitt spelled it *pahchilt* and Cook gave the word as *pachatl.* A gift and to give. When it denotes giving it is a verb and when it is used for the gift itself or for the celebration it is a noun. The potlatch was a native festival common to all the tribes of the Northwest. Its feature was the distribution of gifts. The most noted chief was he who held the largest potlatch and gave away the most valuable and largest number of presents. One of the four Maquinnas gave nine potlatches in his lifetime, impoverishing himself on each occasion, so great was his generosity.

Examples: *Potlatch muckamuck,* to give food. *Potlatch kloshe wawa,* give good talk, to congratulate, to give good advice. *Kloshe mika potlatch nika wawa kopa yaka,* a long roundabout way of saying to intercede; literally, good you give me talk for him.

Potlatch kopa saghalie tyee. Give to God, dedicate, consecrate. *Potlatch wawa.* Give talk or make a speech.

PUK-PUK. Noun. Another of the invented words which are pure Jargon. A blow from the fist or a fist fight.

Examples: *Mamook pukpuk,* to box. *Pukpuk solleks,* to fight when angry.

PUSS-PUSS. Noun. English. (puss). A cat. *Hyas pusspuss,* a cougar or big cat. This is sometimes and in some localities pronounced *pishpish.*

S

SAG′-HA-LIE. Noun or adjective. Chinook. (sakhali). Up, above, heaven, sky, celestial, top, uppermost, over, upwards.

This word is usually pronounced as if it were spelled sockalie by the whites, and sag-ha-lie by the Indians, with the *g* sound deep in the throat and a gutteral rather than an aspirate *h.*

Examples: *Saghalie Tyee,* God, the Chief above, the Ruler Over All. *Saghalie Tyee yaka book,* the bible; literally, God, His book. *Saghalie Tyee Yaka wawa,* a sermon or religious talk; literally, God, His talk. *Saghalie Tyee,* for the Deity, is a term invented by the early missionaries as none of the tribes had a word for God. They had their personal spirits but no universal Deity. Their first ideas of God came from the teachings of these missionaries. Christ is called in Jargon, *Saghalie Tyee yaka tenas,* God, His Son.

SAIL. Noun. English. Sail; any cotton or linen cloth. *Mamook sail* is to make sail and *mamook keekwullie sail* is to take in sail. *Tzum sail* is printed cloth like calico, as is *tzum pasesse,* which really means quilt. *Snass sail* is oil cloth. Rain cloth.

SA-KOL′-EKS. Noun. Chinook. (tsakaluks). Trousers, pants.

Examples: *Keekwullie sakoleks,* drawers, under pants. *Klahanie sakoleks,* overalls.

SALLAL. Noun. Chinook. The sallal berry.

SALT. Noun or adjective. English. Salt or salty in taste. *Salt chuck,* salt water, the sea. *Salt chuck tupso,* sea weed.

SANDELIE. Noun or adjective. French. (cendrie). Ash-colored, roan.

SAP′-O-LIL. Noun. Chinook. (tsapelil). Bread, wheat, grain, flour or meal.

Examples: *Piah sapolil,* baked bread. *Hiyu sapolil,* much bread or flour.

SE′-AH-PO. Noun. French. (chapeau). A hat or cap. *Klootchman seahpo,* a woman's hat or bonnet.

SEE-OW′-IST. Noun. Chinook. (siakhost). The eyes, the face, forehead.

Examples: *Halo seeowist,* blind. *Ikt seeowist,* one-eyed. *Lakit seeowist,* four eyes, spectacles. *Dolla seeowist,* spectacles also, because the lenses are dollar shaped. *Nika nanitch yaka kopa nika seeowist.* I saw him with my eyes. *Chuck kopa seeowist,* tears, water of the eyes.

SHEM. Noun. English. (An Indian attempt to say shame). Shame.

Examples: *Halo shem,* without shame, shameless. *Halo shem mika?* No shame you? Aren't you ashamed? *Mamook shem,* to deride or ridicule and make ashamed.

SHU'-GAH. Noun. English. Sugar, honey, sweetening.

SI-AH'. Adjective. Nootkan. (saia—Jewitt spelled it sieyah). Far, far off, away, afar, distant, remote. Jewitt used the word for sky. To the Nootkan the sky might have been just "the far off". For very far off the word is sometimes repeated—*siah-siah*—but the usual method is to express very great distance by prolonging the last syllable and saying *si-a-h.*

Examples: *Nika klatawa siah.* I will go far off. *Siah,* far; *delate siah,* a very great distance; *elip siah,* farther; *elip siah kopa konaway,* farther than all, farthest. *Wake siah,* not far; *wake siah kopa,* almost or not far from.

SI-AM. Noun. Chinook. (ishaiem). The grizzly bear. The grizzly is also called *siam itchwoot.*

SICK. Adjective. English. Sick. *Sick tumtum,* sad, grieved. *Mamook sick tumtum,* to hurt one's feelings. *Sick kopa kwolan,* earache. *Cole sick waum sick,* fever and ague.

SIKHS. Noun. Chinook. (skasiks). Pronounced six. A friend or companion and used only toward men. *Klahowya sikhs.* How are you friend. *Opitsah sikhs,* fork, friend of the knife; and is also used, according to Gill, as an equivalent for sweetheart, for which term there is no single word in Jargon. *Nika tenas klootchman* is used for sweetheart as well as for daughter.

SIN'-A-MOKST or moxt. Adjective. Chinook. (sinimakst). The numeral seven.

SIS-KI-YOU. Noun. Cree. A bob-tailed horse.

SIT'-KUM. Noun or adjective. Chinook. Half, the middle.

Examples: *Sitkum siwash,* half Indian, a half-breed; *sitkum dolla,* half a dollar; *elip sitkum,* more than half; *tenas sitkum,* less than half. *Sitkum sun* is moon and *elip sitkum sun* is forenoon.

SIWASH. Noun. French. (sauvage). An Indian or aboriginee, a savage. This is not a tribal name as some uninformed writers have the impression when they erroneously speak of "Siwash Indians".

Examples: *Okoke siwash klutchman.* That is an Indian woman. *Hiyu siwash mitlite yukwa.* Many Indians are here.

SKIN. Noun. English. Skin, hide, pelt, fur, leather.

SKOOKUM. Adjective and sometimes a noun. Salish. (Chehalis—skukum). Strong, powerful; a ghost, evil spirit or demon. Most common use as strong, powerful or potent.

This is one of the best known, most widely used and significant words in the Jargon. Its adoption by people of the

Northwest has made of it a regional English word. There are many Skookum brands of Northwest made goods. It is so common on the Pacific Coast as to have almost lost its Indian significance.

SLA-HAL. Noun. Chinook. (etlatlal). See *Lahal.* A game played with ten small disks, one of which is marked. The game is played by all Indians in the Northwest, and has been from immemorial times, as it is the universal native pastime. It is primitive enough, consisting in successfully guessing the hand that holds the marked disk. *Mamook lahal* is to gamble and lahal is the name of the game. Among Puget Sound and farther north Indians the word is commonly *lahal,* but in earlier times it was *slahal* for the bones and *lahal* for the disks, both devices being used among the tribes.

SNASS. Noun. A made word. Rain. *Cole snass,* or snow. *Kull-snass* for ice.

SOL-LEKS. Noun or adjective. Unknown origin. Anger, malice, hate, hatred, hostile, sulky, sullen, or any meaning that relates to anger.

Examples: *Mamook solleks,* to make mad, to provoke anger, resent, offend. *Halo solleks,* not angry, meek, mild, pleasant. *Yaka solleks kopa mika.* He is mad at you. *Solleks wawa,* a quarrel with words, quarrelsome or fighting talk. *Hiyu solleks* or *hyas solleks,* very angry.

SO′-PE-NA. Verb. Chinook. (t'sopena). To jump, hop, skip, spring.

SPOSE. Conjunction. English. (suppose). Suppose, supposing, if, that, in order that. (Go back and study *klonas* to get the distinction between it and *spose,* which are sometimes confused by the novice).

Examples: *Kloshe spose,* good if: *kahkwa spose,* as if. *Spose nika klutchman memaloose.* If my wife dies. *Nika kwass nika klutchman klonas memaloose.* I fear my wife perhaps will die.

STICK. Noun or adjective. English. A stick, a tree, pole, rod, wood.

Examples: *Stick skin,* bark. *Ship stick,* a mast. *Ikt stick,* a yard measure. *Mitwhit stick,* a standing tree. *Kull stick,* hardwood (oak). *Isick stick,* paddle or oar wood (ash).

STOCKEN. Noun. English. (stocking). Stocking, sock. Eells says the Twana Indians (Skokomish) have adopted the word into their language as *stahkid.*

STOH. Adjective. Chinook. Loose. *Mamook stoh,* to make loose, to loosen or untie.

STONE. Noun. English. Stone or rock, bone or horn.

STOTEKIN. Adjective.` Chinook. The numeral eight. See *Numerals* for manner in which it is used.

STUTCH'-IN. Noun. English. Sturgeon. It is an Indian attempt to pronounce the English word.

SUN. Noun. English. Sun, a day, the sun.
Examples: *Okoke sun,* today; *ikt sun,* first day, Monday; *mokst sun,* Tuesday. *Tenas sun,* early in the day; *sitkum sun,* noon, a half day; *tahlkie sun,* yesterday; *lkt tahlkie sun,* day before yesterday. *Elip sitkum sun,* before noon; *kimta sitkum sun,* after noon. *Sun yaka waum alta.* The sun is warm now.

SUNDAY. Noun. English. Sunday. *Hyas Sunday,* a holiday; *ikt Sunday,* a week.

T

TAGH'-UM. Adjective. Chinook. (takhum). The numeral six.

TAHL'-KIE. Adverb. Chinook. (tahlki). Yesterday.
Examples: *Yaka chako tahlkie.* He came yesterday. *Tahlkie moon,* last month. *Tahlkie waum illahee,* last summer; *tahlkie cole illahee,* last winter.

TAHT'-LUM. Adjective. Chinook. (tatlelum). Ten. The combinations and uses are given under *Numerals.*

TALAPUS. Noun. Chinook. (italipas). The coyote or prairie wolf. The coyote is prominent in Indian mythology which makes of the creature a being of supernatural powers.
Hyas opoots talapus, the fox; literally, big tail coyote.

TAH-MAH-NA-WIS. Noun. Chinook. (Itamanawas). In its personal application *tahmahnawis* is a guardian or familiar spirit. Every Indian had his *tahmahnawis.* It also means magic, ghost, spirit, anything supernatural and is used as the equivalent of luck, fortune and kindred words. It was applied to anything the Indians could not readily understand.
Examples: *Mamook tahmahnawis, conjure,* make magic. *Masachie tahmahnawis,* evil spirits, witchcraft. *Klale tahmahnawis,* black magic, the devil, literally dark or black spirit. The word is used as a noun, a verb or as an adjective according as it means a spirit, as invoking the supernatural or as an adjective ascribing magic powers either to men or to some object used as a charm.

TA-MO′-LITSH. Noun. Chinook. (tamulitsh). A tub, bucket, barrel, cask or keg.

Ikt tamolitsh, a bushel. *Chuck mitlite kope tamolitsh.* Water is in the barrel or keg.

TANSE. Verb or noun. English. Dance.

TE-AH′-WIT. Noun. Chinook. (klaawit—Clatsop). The leg or foot.

Examples: *Klatawa teahwit,* to walk, go on foot. *Klook teahwit,* lame, crooked leg; *Klook,* being an Indian attempt to say the English word crooked.

TA-TOOSH. Noun. Chippeway (totosh). The breasts of a female, milk, udder, bosom, teats.

Examples: *Kloshe tatoosh,* cream. *Tatoosh glease* or *lakles,* butter. The words glease and lakles are from the English and French respectively. Glease, for grease, fat or oil, is more commonly used than lakles.

Tatoosh is the name of a range of mountains near Mount Rainier and it is also the name of an island off Cape Flattery.

TEN′-AS. Noun or adjective. Nootkan. (tanas). Small, few, little, pretty, slight, a child, the young of an animal.

Examples: *Tenas snow chako.* Little snow has come. *Chako tenas,* to grow less, to decrease, diminish; literally, come small. *Mamook tenas* is another way of expressing the same idea. *Hyas tenas,* is very small and *tenas hiyu,* little much, is some, several, a few. *Tenas ahnkuttie* is recently, not very long ago; literally, small time ago. *Chickchick kopa tenas,* a baby carriage or wagon for a child. *Tenas polaklie,* evening. *Tenas yaka tenas,* a grandchild.

TICKY. Verb. Chinook. (tikekh). To want or desire, wish, choose, pick, like, love. Also, it is used to express what one should want to do.

Examples: *Mika ticky muckamuck mika lametsin.* You should or must take your medicine. *Ikta mika ticky?* What do you want? *Hyas ticky,* to long for or desire deeply. *Delate halo ticky,* very much not like; therefore, to detest or dislike. *Ticky kumtux,* want to know, to inquire.

TIL′-LI-KUM. Chinook. (tilikhum). People, population, persons, tribe, nation, folks, friends, associates, relations. It usually means those who are not chiefs—the people, any people.

Examples: *Nika tillicum,* my people; *yaka tillikum,* his people. It is also used with a final *s* for the plural, although it was not originally so.

Yaka klatawa kopa yaka tillikums. He has gone to his people. *Nesika tillikums,* our people. *Ahnkuttie tillikums,* former people, ancestors, forefathers. *Huloima tillikums,* strangers, different people from our people. *Hiyu tillikums,* a crowd, many people.

TILL. Noun or adjective. English. (tired). Tired, fatigue, heavy, weight, weigh.
Examples: *Kunsih till okoke?* How much does that weigh? *Mamook till,* to weigh. Also to make tired or heavy with fatigue. *Wake till,* not heavy, light. *Nika hyas till.* I am very tired.

TIN-TIN. Noun, An imitation. A bell, the strike of an hour, a musical instrument, any musical instrument, music.
Examples: *Mamook tintin,* to ring a bell, to make sounds on a musical instrument. *Kunsih tintin alta?* What time is it now? *Ikt tintin,* one hour.

T'KOPE. Adjective. Chinook. White or light colored. *T'kope tillikums,* white people. *Okoke pishpish yaka t'kope.* That cat is white. Also *T'kopet.* The latter is used as well as *T'kope.*

TL'KOPE. Verb. Chinook. To cut, hew or chop.

TOOH. A manufactured word. To spit.

TO'-LO. Verb. Kalapuya. To earn, to gain, to win, prevail, control, convince, overcome, subdue, subject, defeat, triumph, manage, succeed.
Examples: *Kunsih dolla nika tolo spose nika mamook?* How many dollars will I earn if I work? *Wawa pe tolo,* to persuade. *Nika tolo yaka.* I prevailed over him, I beat him, won over him.

TOMOLLO. English. Tomorrow.

TO-WA'GH. Adjective. Chinook. Bright, shining, light.

TSEE. Adjective. Chinook. Sweet.

TSEE'-PE. Verb or adjective. Kalapuya. To miss a mark, to mistake one's road, to make a mistake in speaking; to err, blunder or deceive, false, illusive, deceitful.
Examples: *Tseepe ooahut,* to take a wrong road; *tseepe mamook,* a trick, done deceitfully; *mamook tseepe,* to do deceitfully, to fool or delude. *Tseepe wawa,* to mispronounce.

TSI-AT-KO. Noun. Salish. A night roving demon much feared by all the still superstitious Indians.

TSIK-TSIK. See chik-chik.

TSUGH. Noun or verb. Chinook. (Sound both *t* and *s* and add ugh with a short *u*.) A crack or split.
Examples: *Mamook tsugh,* to split, and *chako tsugh,* to become split or cracked. *Mamook tsugh illahee,* to plow the ground.

TUK-A-MO′-NUK. Adjective. Chinook. (itakomonak). A hundred. (See Numerals).

TUM-TUM. Noun or verb. Supposed to be a manufactured word made to imitate the sound of the heart beat. The heart, he will, opinion, belief, mind, memory, thought, purpose, in-ention, plan, etc. A widely used and variously employed word, ne of the most expressive in the Jargon. Almost wholly used ubjectively.

Examples: *Mahsh tumtum,* to give orders; *mamook tumtum,* o make up one's mind, to think, plan or decide. *Sick tumtum,* grief. *Mokst tumtum nika,* undecided, two minds have I. *Halo umtum,* without a will or an opinion. *Skookum tumtum,* bold, brave, strong heart. *Ikta mika tumtum?* What do you think? *Mika tumtum,* as you please. *Kahkwa nika tumtum,* as I think, or like I think. *Heehee tumtum,* jolly.

TUMWATA. Noun. Part imitation and part English. A waterfall.

TUPSHIN. Noun. Salish. A needle.

TUPSO. Noun. Chinook. Grass, leaves, fringe, fur, feathers, hair.

Examples: *Kloshe tupso,* flowers. *Tupso illahee,* prairie or grassy country. *Tupso kopa latet,* hair.

TYEE. Noun. Also used as an adjective. Nootkan. A chief, only, in the old days, now a chief, a superior, a boss, an officer, a gentleman, a foreman, a manager, anything superior.

Examples: *Saghalie Tyee,* God. *Tyee salmon,* the largest variety of salmon in any given locality. *Kahkwa tyee,* kingly, like a king. *Tyee kopa Washington,* the president of the United States. *Klutchman tyee* or *tyee klutchman,* the matron of an ndian school.

TZUM. Noun or adjective. Chinook. (t′sszub)). Mixed colors, spots, stripes, marks, figures, colors, printing, pictures, paint, painted.

Examples: *Mamook tzum,* to write, draw, paint, dye, mark. *Tzum illahee,* surveyed land. *Tzum stick,* a pencil or brush for marking. *Tzum seeowist,* photograph. *Klale chuck kopa mamook zum,* ink; literally, black water to make marks.

W

WAGH. Verb. Chinook. (wakh). To spill, to vomit, to pour. Little used.

WAKE. Adverb. Nootkan. (wik or wek in Tokwhat). The negative; no, not, none. See *Halo,* as these terms are both used for the same identical meanings and purpose, and apparently without distinction, *wake* being without doubt the older form.
Examples: *Nika wake kumtux.* I do not understand. *Wake siah,* not far; *wake kloshe,* no good, not good; *wake hiyu,* not many, a few; *wake skookum,* not strong, weak, feeble; *wake kloshe kopa mahkook,* not good to sell, unsalable.

WAPATO. Noun. Origin unknown or doubtful. The potato. In earlier times the root of the *Sagitaria sagittifolia,* a native plant much esteemed by the natives and one of their regular sources of food supply. After the introduction of the potato the latter was called *wapato* and the former was known as *siwash wapato,* or Indian potato.

WASH. Verb. English. (wash). Wash.
Mamook wash, to wash; *iskum wash,* to get washed, to be baptized.

WAUM. Adjective. English. An Indian attempt to say warm.
Examples: *Okoke sun yaka waum.* That sun it is warm, or today is warm, though for the latter the expression is usually inverted as: *Yaka waum okoke sun. Hyas waum,* hot. *Waum sick, cole sick,* fever and ague.

WAWA. Verb or noun. Doubtful. (Chinook, awawa and Nootkan, wawa). Speech, to talk, call, converse, conversation, sermon, story, tale, speak, declaim, voice, articulate. It is anything that has to do with speech, whether written, printed or articulated.
Examples: *Ikta mika wawa?* What did you say? *Delate wawa,* truth, fact, to promise; *hiyu wawa,* much talk, clamor, argument; *mahsh wawa,* to command or give orders; *killapi wawa,* to answer or reply; *kloshe wawa,* good talk, a proverb; *cultus wawa,* idle talk; *wawa kloshe,* to bless; *hyas wawa,* loud talk, boast, shout; *wawa halo,* to deny; *wawa kliminiwhit,* to lie, untruthful statements. *Wawa kopa Saghalie Tyee,* to pray or talk to God.

WAYHUT. See *Ooahut.*

WEGHT. Adverb. Chinook. Again, also, more.
Examples: *Pe nika weght,* and I also. *Weght nika klatawa,* again I go. *Tenas weght,* a little more.

WIND. Noun. English. Wind, air, atmosphere, breath.

Y

YA′-KA. Pronoun. Chinook. Third person, singular. He, his, him, she, her, hers, it. The word is often used tautologically.

Examples: Instead of saying for my foot is lame, *nika klook teahwit,* the expression would be, *nika klook yaka teahwit,* or my foot *it* is lame. *Okoke kiuitan yaka t'kope.* The horse *it* is white. *Yaka klatawa.* He has gone. *Nanitch yaka.* See him.

YAH′-WA. Adverb. Chinook. (yawakh). There, in that place, beyond, in that direction, yonder.

Examples: *Yaka mitlite yahwa.* He is there. *Wake siah yahwa.* Not far from there or thereabouts. *Ikt yahwa, ikt yahwa.* One there, one there, apart, separated.

YA-KWAH′-TIN. Noun. Chinook. The belly, stomach, bosom.

Examples: *Keekwullie yakwahtin,* the entrails, within the belly. *Yaka sick kopa yaka yakwahtin.* He is sick in the stomach; has the stomach ache.

YI′-EM. Verb or noun. Salish. (Chehalis—yaiem). Not used but good original Jargon. The word wawa has supplanted it. Means a tale or story, to relate a tale, to confess to a priest.

YOTL. Adjective. Chehalis. Glad, pleased, proud, spirited.

Examples: *Hyas yotl yaka tumtum.* His heart is very glad. The word is not much used now. The common expression today would be: *Yaka tumtum delate kloshe.*

YOTL′-KUT. Adjective. Chinook. (yutlkut). Long in dimension, length.

Example: *Okoke stick hyas yotlkut.*

YOT-SKUT. (long *o*). Adjective. Chinook. Short.

YUK-WA. Adverb. Chinook. Here, this way, this side. *Chako yukwa.* Come here. *Yukwa kopa okoke house.* This side of that house.

CHAPTER 15

INDEXED VOCABULARY OF CHINOOK WORDS

EXCEPT IN ARRANGEMENT AND for changes in spelling, all that follows from here as part of this volume is taken in whole from *The Chinook Jargon and How To Use It* by George C. Shaw.

> Shaw's Dictionary stands out from every other in its completeness. In compiling his work Mr. Shaw went exhaustively into all the standard authorities, examining every previously published volume pertaining to the Jargon, and every document and unpublished manuscript available as well. His research was careful and painstaking and his dictionary is in all respects authoritative. *The Chinook Jargon and How To Use It* was printed in 1909. As nothing so complete was ever published before that date, or has been since, it may be accepted as competent authority.
>
> This volume embodies Shaw, and, for the first time since his dictionary appeared, attempts to go farther, in that it searches out the origin of the Jargon, goes into the history of this strange tongue from the first recorded words found in the logs and journals of the earliest explorers, and by comparing them finds that the Jargon was in such common use among tribes spread over a wide area as to preclude any but the theory that for centuries it must have been the one great vehicle of communication in prehistoric tribal trading intercourse. This book, therefore, is a narrative history and complete lexicon of the Chinook Jargon.

Knowing the value of Mr. Shaw's work, and the labor it would save in re-examining all the authorities he scrutinized so closely, the author of this book purchased from him his interest in *The Chinook Jargon* *and How To Use It,* taking from him an assignment of his copyright and recording it with the Register of Copyrights at Washington.

ORDER OF THE WORDS

A

Ahnkuttie, formerly; ago.
Alki, soon.
Alta, now.
Ats, younger sister.

B

Boat, boat.
Book, book.
Boston, American.
By-by, by-and-by.

C

Canim, canoe.
Capo, coat.
Chako, to come.
Chee, lately.
Chikamin, metal; money.
Chikchik, wagon.
Chinook, see (*Chinook Indians*).
Chitsh, grandfather.
Chope, grandmother.
Chuck, water.
Cly, to cry.
Cole, cold; winter; year.
Cooley, to run.
Cosho, hog.
Court, court.
Cultus, worthless; nothing.

D

Delate, straight; direct; true.
Dly, dry.
Doctin, doctor.
Dolla, dollar; money.
Dutchman, German.

E

Elip, first; before.
Enati, across.

G

Get-up, rise; risen.
Glease, grease.

H

Hahlakl, wide; open.
Halo, not; none.
Haul, to haul; pull.
Heehee, to laugh; laughter.
Help, to help.
Hoolhool, mouse.
House, house.
Hullel, to shake.
Huloima, other; another.
Humm, bad odor.
Huyhuy, exchange; bargain.
Hyak, swift; fast; hurry.
Hyas, great; very.
Hiyu, much.

I

Ikpooie, to shut.
Ikt, one; once.
Ikta, what.
Iktas, things.
Illahee, land.
Inapoo, louse.
Ipsoot, to hide.
Isick, a paddle.
Iskum, to take; receive.
Itlokum, the game of "hand."
Itlwillie, flesh.
Itswoot, a bear.

K

Kah, where; whence; whither.
Kahkwa, like; similar to.
Kahmooks, a dog.
Kahpho, elder brother.
Kahta, how; why; what.
Kalitan, arrow; shot.
Kalakala, a bird.
Kamas, scilla esculenta.
Kapswalla, to steal.
Katsuk, middle.
Kaupy, coffee.
Keekwulee, low; below.
Killapi, to turn; return; upset.
Kimtah, behind; after.
King Chautsh, English.
Kishkish, to drive.
Kiuitan, a horse.
Klah, free; clear; in sight.
Klahanie, out of doors; out.
Klahowya, the common salutation.
Klahowyum, poor; wretched.
Klahwa, slow; slowly.
Klak, off; out; away.
Klaksta, who? what one.
Klale, black.
Klaska, they; their; them.
Klatawa, to go.
Kliminawhit, a lie.
Klimmin, soft; fine.
Klip, deep.
Kliskwiss, mat.
Klonas, perhaps.
Klone, three.
Kloshe, good.
Kloshe-spose, shall or may I.
Klootchman, woman; female.
Ko, to reach; arrive at.
Kokshut, to break; broken.
Konaway, all; every.
Kopa, to; in; at; etc.
Kopet, to stop; leave off.
Kow, to tie; fasten.
Kull, hard.
Kullaghan, a fence.
Kumtux, to know.
Kunamokst, both.
Kunsih, how many.
Kwahtah, a quarter.
Kwaist, nine.
Kwann, glad.
Kwass, afraid.
Kwinnum, five.
Kwolan, the ear.
Kwonesum, always.

L

La boos, or *La push,* mouth.
La caset, a box.
La cloa, a cross.
La gome, pitch; gum.
La hash, an axe.
Lahb, the arbutus uva ursi.
Lakit, or *Lokit,* four.
La lahm, an oar.
La lang, the tongue.
Laly, time.
La messe, ceremony of the mass.
La metsin, medicine.
Lammieh, or *Lummieh,* an old woman.
La monti, a mountain.
La peep, a tobacco-pipe.
La pellah, roasted.
La plash, board.
La pome, apple.
La pote, door.
La tet, the head.
Law, law.
La wen, oats.
La bal, ball.
Le jaub, the devil.
Le kleh, key.
Le mah, hand.
Le mel, mule.
Le molo, wild.
Le mooto, sheep.
Le pee, foot.
Le plet, priest.
Le sak, bag.
Le whet, a whip.
Lice, rice.
Liver, river.
Liplip, to boil.
Lolo, to carry.
Lowullo, round.
Lope, rope.
Lum, rum; whiskey.

M

Mahkook, to buy.
Mahsh, to sell; to leave.
Mahsie, thanks.
Mahtlinnie, off shore.
Mahtwillie, in shore.
Mahlieh, to marry.
Mama, mother.
Mamook, action; to work; to make; to do.
Man, man; male.
Melass, molasses.
Memaloose, to die; dead.
Mesahchie, bad.
Mesika, you; your; yours.
Mika, thou; thy; thine.
Mimie, down stream.
Mitlite, to sit; remain; to be; have.
Mitwhit, to stand.
Mokst, or *Moxt*, two.
Moola, a mill.
Moolack, an elk.
Moon, moon; month.
Moosmoos, buffalo; cattle.
Moosum, to sleep; sleep.
Mowitch, a deer.
Muckamuck, food; to eat.
Musket, musket; gun.

N

Na, the interrogative particle.
Naha, a mother.
Nah, interj., look here!
Nanitch, to see; look.
Nowitka, yes; certainly.
Nesika, we; us; our.
Newhah, here; come here.
Nika, I; me; my; mine.
Nem, a name.
Numerals.
Nose, the nose.

O

Okoke, this; that; it.
Olallie, berries.
Oleman, old man; old.
Olo, hungry.
Ooahut, or *Wayhut*, road; way.
Opoots, tail.
Ow, younger brother.
Order of the words.
See page 111.

P

Pahtl, full.
Paint, paint.
Papa, father.
Pasese, blanket; woolen cloth.
Pasiooks, French; a Frenchman.
Pe, and; but.
Pepah, paper.
Pelton, a fool; insane.
Peshak, bad.
Piah, fire.
Pil, red.
Pilpil, blood.
Pish, fish.
Piupiu, to stink.
Poh, to blow; a puff of breath.
Polaklie, night.
Polallie, gunpowder; sand.
Poo, the sound of a gun.
Potlatch, a gift; to give.
Pukpuk, a blow with the fist.
Pusspuss, cat.

S

Saghalie, above; up.
Sail, sail; cloth; flag.
Sakoleks, trousers.
Sallal, the sallal berry.
Salmon, salmon; fish.
Salt, salt.
Sapolil, wheat; flour.
Seeowist, face; eyes.
Seahpo, hat.
Self, self.
Shame, shame.
Shantie, to sing.
Ship, ship.
Shoes, shoes.
Shot, shot.
Shugah, sugar.
Siah, far.
Siam, the grizzly bear.

Sick, sick.
Sikhs, a friend.
Sinamokst, seven.
Siskiyou, a bob-tailed horse.
Sitkum, half; part.
Siwash, Indian.
Skin, skin.
Skookum, strong.
Slahal, a game; to gamble.
Snass, rain.
Solleks, angry; anger.
Sopena, to jump.
Spose, suppose; if.
Stick, stick; wood.
Stocken, stocking.
Stoh, loose; to untie.
Stone, stone.
Stotekin, eight.
Stutchun, sturgeon.
Sun, sun; day.
Sunday, Sunday; week.

T

Taghum, six.
Tahlkie, yesterday.
Tahtlum, ten.
Tahmahnawis, magic; the spirits.
Talapus, coyote; prairie wolf.
Tamolitsh, barrel; tub.
Tanse, dance.
Tatoosh, milk; breast.
Teahwit, leg; foot.
Tenas, small; few; little.
Thousand, thousand.
Ticky, to want; to love.
Tiktik, a watch.
Tillikum, people; relations.
Till, tired; heavy.
Tintin, bell; o'clock.
T'kope, white.
Tl'kope, to cut.
Toh, spitting.
Tolo, to earn; gain.
Tomolla, tomorrow.
Towagh, bright, shining.
Tsee, sweet.
Tseepie, to mistake.
Tsiatko, a nocturnal demon.
Tsiktsik, see chik chik.
Tsugh, a crack, or split.
Tukamonuk, hundred.
Tumtum, the heart; will; mind.
Tumwata, water fall.
Tupsshin, needle.
Tupso, grass.
Tyee, chief.
Tzum, spots; writing, pictures, figures, designs, markings.

W

Wagh, to pour out; to vomit.
Wake, no; not.
Wapatoo, potato.
Wash, to wash.
Washington, Washington.
Waum, warm.
Wawa, to talk.
Wayhut, see ooahut.
Week, a week.
Weght, again; also; more.
Winapie, soon; presently.
Wind, wind; breath; life.

Y

Yahka, he; she; it; his; etc.
Yahwa, there; thence.
Yakso, hair.
Yakwahtin, entrails.
Yiem, a story; to relate.
Youtl, proud; pleased.
Youtlkut, long.
Youtskut, short.
Yukwa, here.

CHAPTER 16

SUPPLEMENTARY CHINOOK WORDS

THESE ARE THE LESS FAMILIAR Jargon words, in some cases not strictly Jargon, but of more or less local use.

A

Ab′-ba, (?), Well then.
Ad-de-dah′, (S), exclamation of pain, sorrow, surprise.
Ah-ha, (C), yes.
Al-ah, (J), expression of surprise.
A-mo′-ta, (C), strawberry.
An-ah, (J), exclamation of pain or displeasure; ah! oh! fie!
Ats, (C), a sister younger than the speaker.
A-yah′-whul, (S), to lend; to borrow.

B

Be′-be, (F), a kiss; to kiss.
Bit, (E), a dime, or shilling.
Bloom, (E), broom.
Bur-dash, (Canadian F), an hermaphrodite.

C

Cal′-li-peen, (F), a rifle.
Chak-chak, (C), the bald eagle.
Chet′-lo, (S), oyster.
Chet-woot, (S), black bear.
Chil-chil, or *Tsil-tsil*, (C), buttons; the stars.
Chitsh, (S), a grandmother.
Chope, (S), a grandfather.
Cho′-tub, (S), flea.
Chuk-kin, (S), to kick.
Comb, (E), a comb.
Coop′-coop, (C), small dentalium, or shell money.
Cou-lee, (F), a valley.

E

Ee′-na, (C), beaver.
Ek-kah-nam, (C), tale; story.
Ek-ko-li, (C), whale.
Ek′-keh, (C), brother-in-law.
E′-la-han, (S), aid; assistance; alms.
E-li′te, (C), a slave.
E-salt′h, or Ye-salt′h, (Wasco,) Indian corn; maize.
Eyeh, (N), yes.

H

Haht-haht, (S), the mallard duck.
Hoh-hoh, (J), to cough.
Ho-ku-melh, (S), to gather; glean.
Hool-hool, (C), a mouse.
Howh, (J), turn to; hurry; ho!
How′-kwutl, (C), inability; unable.
Hunl′-kih, (C), crooked; knotted; curled.
Wwah, (J), surprise; admiration; earnestness.
Hy′-kwa, (N), shell money; large dentalium.

I

Ik'-ik, (C), fish hook.
It'-lan, (C), a fathom.

K

Kah-de-na, (C), to fight.
Kah'-kah, (J), a crow.
Kah'-na-way, (C), acorns.
Kahp-ho, (C), an elder brother, sister, or cousin.
Kal-ak-a-lah'-ma, (C), a goose.
Kal-a-kwah'-tie, (C), inner bark of the cedar; woman's petticoat of bark.
Ka-mo'-suk, (C), beads.
Ka-wa'-k, (S), to fly.
Kaw-ka-wak, (C), yellow or pale green.
Keep'-wot, (C), needle; pin; thorn; sting of an insect.
Keh-loke, or *Kaloke,* (C), a swan.
Keh'-see, (C), an apron.
Keh-wa, (?), because.
Kes'-chi, (C), notwithstanding; although.
Ket-ling, (E), kettle; can; basin.
Kil-it'-sut, (C), flint; bottle; glass.
Kinni-kinnik, smoking weed (mixture). See note under *Tatoosh,* main vocabulary.
Ki'-nootl, (C), tobacco; smoking.
Ki'-wa, (Wasco), crooked.
Ki'-yah, (S), entrails.
Klak'-wun, (S), to wipe, or lick.
Kla'-pite, (C), thread; twine.
Kla-whop, (C), a hole.
Klem'-a-hun, (S), to stab, wound, spear.
Klilt, or *Klile,* (C), sour; bitter.
Klik'a-muks, (C), blackberries.
Klik'-wal-lie, (C), brass wire; brass armlet.
Kloh-kloh, (C), oysters. See *chetlo.*
Klook, (E), crooked.
Kluh, or *Klugh,* (C), to tear; to plow.
Kluk-ulh', (C), broad, or wide, as of a plank.
Ko'-ko, (J), to knock.
Ko'-ko-stick, (J), (knock-tree), woodpecker.
Koo'sah, (C), Sky.
Kush'-is, (S), stockings.
Kwah-nice, or *Wwad-dis,* (Klickitat), whale.
Kwa-lal-kwa-lal, (C), to gallop.
Kwal'h, (S), an aunt.
Kwates, (S), sour; bitter; not pleased.
Kweh-kweh, (J), a mallard duck.
Kwek-wi-ens, (S), a pin.
Kweo-kweo, (C), a ring; a circle.
Kwetlh, (S), proud.
Kwish, (?), exclamation of refusal.
Kwit-shad-ie, (S), hare; rabbit.
Kwulh, or *kwult'h,* (C), to hit, strike, or wound, (without cutting).
Kwun'-nun, (S), counting; numbers.
Kwutl, (C), literally, fast; to push or squeeze.

L

La-bleed, (F), a bridle.
La-boo-ti, (F), bottle.
La-ca-lat, (F), carrot.
Lagh, (C), to tip; to lean; to stoop; to bend over.
La-gwin', (?), a saw.
La'-kles, (F), fat; oil; grease.
La-lah', (C), to cheat, trick; joke with.
La-leem', (F), a file.
La-pehsh, (F), a pole.
La-pelle', (F), a shovel or spade.

La-pe-osh′, (F), a mattock or hoe.
La-piege, (F), a trap.
La-po-el′, (F), a frying pan, (a stove.—Hale.)
La-pool′, (F), fowl; poultry.
La-poo-shet′, (F), fork.
La-sanjel, (F), girth, sash, belt.
La-see, (F), a saw.
La-sell′, (F), saddle.
La′-shal-loo, (F), plough.
La-shan′-del, (F), a candle.
La-shase, (F), chair.
La-shen, (F), a chain.
Las-siet, (F), a plate.
La-sway, (F), silk, silken.
La-tahb, (F), table.
La-tlah, (F), noise.
La-west′, (F), waist-coat, vest.
Le-bah-do, or *La-ba-do*, (F), a shingle.
Le bis′-kwie, (F), biscuit, crackers, hard bread.
Le-Blau′, (F), a sorrel horse; chestnut colored.
Le-clem′, (F), cream-colored.
Le-cock′, (F), a cock; a fowl
Le-doo′, (F), finger.
Le-gley, (F & E), a gray horse; gray.
Le-kloo′, (F), nail; nails.
Le-koo′, (F), neck.
Le-ky′e, (?), Spot; spotted; a piebald horse.
Le-lo′-ba, (F), ribbon.
Le-loo′, (F), wolf.
Le-mah-to, (F), hammer.
Le-pan′, (F), bread.
Le-pish′-e-mo, saddle-blanket or housing.
Le-pwau, (F), peas.
Le-sap′, (F), egg; eggs.
Le-see-blo, (F), spurs.
Le-see′-zo, (F), scissors.
Le-sook, (F), sugar.
Le-tah′, (F), the teeth.
Lik-pu′-hu, (?), a sister; an elder sister.
Luk′-ut-chee, (?F), clams.

M

Mah-lie, (S), to forget.
Ma-lah, (C), tin ware, earthenware, dishes.
Mel-a-kwa, (F), a mosquito.
Mist-chi′-mas, (?), slave.
Mit-ass, leggings.
Moo′-look, (C), an elk.

N

Na-ha, or *Na-ah*, (C), a mother.
Nau′its, (S), off shore; on the stream.—Hale. The sea-beach.—Anderson.
Ne-nam-ooks, (C), the land otter.

O

O′-la-pits-ki, (C), fire.
Ol′-hy-iu, (C), a seal.
O′-luk, (S), a snake.
O′-na, (C), razor fish or solen; clams.
Oos′-kan, (C), a cup; a bowl.
O′-pe-kwan, (C), basket; can; tin kettle.
O′-pitl-kegh, (C), bow.
O′-pit-sah, (C), knife, razor, sword.
Ote-lagh, (C), the sun.

P

Pchih, or *Pit-chih*, (?), thin, as of a board.
Pe-chugh, (C), green.
Pe-what′-tie, (C), thin, slight, flimsy.
Pit-lilh′, (?), thick, as molasses.
Poo′-lie, (F), rotten.
Pow′-itsh, (C), crab-apple.

S

San-de-lie, (F), roan colored; a roan horse, ash colored.—Anderson.

She-lok'-um, (C), looking-glass; glass.

Shugh, (C), a rattle.

Shugh-opoots, (C), a rattlesnake.

Shut, (E), a shirt.

Shwah-kuk, (S), a frog.

Si'-pah, (Wasco), straight, like a ramrod.

Sis'-ki-you, a bob-tailed horse.

Sit'-lay, (F), stirrups.

Sit'-shum, (S), to swim.

Skwak'-wal, (S), a lamprey eel.

Skwis'-kwis, (C), a squirrel.

Smet'-ocks, (S), the large clam.

Smoke, (E), smoke, clouds, fog, steam.

Soap, (E), soap.

So-le'-mie, (C), the cranberry.

Spo'-oh, (C), faded; any light color.

Spoon, (E), a spoon.

Suk-wal'-al, (C), a gun or musket.

T

Tah-nim, (S), to measure.

Teh-teh, (C), to trot, as a horse.

Te-peh, (C), quill, wing.

Tik'-tik, (onoma), a watch.

Til'-i-kum-ma-ma, (C), a father.

Toke-tie, (Kalapuya), pretty.

To'-luks, (Clallam), the mussel.

Tot, (S), uncle.

To'-to, (onoma, C), to shake, sift, winnow.

To-wagh', (C), bright; shining; light.

Tshi'-ke, (?), directly, soon.

Tshis, (C), cold.

Tsish, (onoma), in imitation of the sound of a grindstone.

Tsole-pat, (Klickitat), a shot-pouch.

Tso'-lo, (Kalapuya), to wander; to lose the way.

Tuk'-wil-la, (Kalapuya), nuts; the hazel nut.

W

Wa'-ki, (C), to-morrow.

Whim, (Wasco), to fell; to throw, in wrestling.

Y

Yah'-hul, (C), a name.

Yah'-kis-ilt'h, (C), sharp, cutting.

Note—The letters (C), (E), (F), (N), and (S), refer to the derivation of words, and signify *Chinook, English, French, Nootka,* and *Salish.* (See explanatory notes.) Words marked (J) or (onoma) are considered to be the peculiar property of the Jargon, as having been formed either in imitation of sounds or by some casual invention. (Gibbs, Hale, Chamberlain, Boas, Shaw, Anderson, Pandosy, Cook, Jewitt, Tolmie, Dawson, St. Onge, Scouler, Eells, Walker, Gard,—authorities). See Pronouncing Vocabulary.

CHAPTER 17

A PRONOUNCING VOCABULARY

THE PRONUNCIATION IS INDICATED by re-spelling of the words with the diacritical markings familiar in the school books of the country. The authority for all pronunciations is Eells.

a, as in far, father	ä
a, as in what, not	ŏ
a, as in hat, man	ă
a, as in law, all, lord	a
a, as in mate	ā
e, as in met, then	ĕ
e, as in meet	ē
e, as in they (a, as in mate)	ā
, as in pin	ĭ
, as in pine, aisle	ī
, as in pique (e, as in meet)	ē
o, as in not	ŏ
o, as in note	ō
o, as in do, prove, tomb:—with the sound the same as oo	o
oo, as in moon, food, fool	ōō
u, as in rule	oo
u, as in pull, bull, full, put	u
u, as in but	ŭ
oi, as in boil	oi
ou, as in out	ou
h, as in shall	sh
h, as in thin	th
h, as in then	th
g, as in gig	g
g, as in gem	g
ng, as in sing, singer	ng
wh, as in when	hw
ch, as in church	ch

ABBA, ăb′-bä.
ADDEDAH, ä-dĭ-dä.
AHHA, ä-h′ä.
AHNKUTTIE, än′-kŭt-tĭ.
ALKI, ăl′-kĭ.
ALTA, ăl′-tä.
ATS, äts.

BEBE, bē̆′-bē.
BURDASH, bŭ′-dăsh.
CALIPEEN, kăl-ă-pēn′.
CANIM, kä-nĭm′.
CAPO, kä-pō′.
CHAKCHAK, chäk′-chäk.
CHAKO, chä′-kō.
CHEE, chē.
CHETLO, chĕt′-lō or jĕt′-lō.
CHETWOOT, chĕt-woot.
CHIKAMIN, chĭk-ä-mĭn.
CHIKCHIK, chĭk′-chĭk and tsik′-tsik.
CHILCHIL, chĭl-chĭl and tsĭl-tsĭl.
CHINOOK, chin-oo′k or tsĭn-uk.
CHOTUB, chō′-tŭb.
CHUCK, chŭk.
CLY, klĭ.
COLE, kōl.
COMB, kōm.
COOLEY, ko′-lĭ.
COOPCOOP, kop-kop.
COSHO, kō-shō.
COURT, kō′-ŭt.
CULTUS, kŭl′-tŭs.
DELATE, dē-lāt′.
DLY, dlĭ.
DOCTIN, dŏk-tĭn.
DOLLA, dŏl-lä.
DUTCHMAN, dŭc′h-măn.

EENA, ē̆′-nä.
ELIP, ē̆′-lĭp.
ELITE, ē-lĭ′-tĭ.
ENATI, ĕn′-ä-tĭ.

HAHLAKL, hä′-läkl.
HAHTHAHT, hät-hät.
HAKATSHUM, häk′-ät-shŭm.
HALO, hā′-lō.
HAUL, hal.
HEEHEE, hē̆′-hē.
HIYU, HYIU, hĭ-ŭ′.

HOHHOH, hōh-hōh.
HOOLHOOL, hol-hol.
HULOIMA, hŭl-o′i-mä.
HUYHUY, ho′-ĭ-ho′-ĭ.
HYAK, hĭ-ăk′.
HYAS, hĭ-ăs′
HYKWA, hĭ-kwä.

IKPOOIE, ĭk-po′-ĭ.
IKT, ĭkt.
IKTA, ĭk′-tä.
IKTAS, ĭk′-täz.
ILLAHEE, ĭl′-lä-hē.
INAPOO, ĭn′-ä-po.
IPSOOT, ĭp′-sot.
ISICK, ĭs′-ĭk.
ISKUM, ĭs′-kŭm.
ITLAN, ĭt′-lăn.
ITLOKUM, ĭt′-lō-kŭm.
ITSWOOT, ĭts′-wot.
ITCHWOOT, ĭtc′h-wot.

KAH, kä.
KAHKAH, kä-kä.
KAHKWA, kä′-kwä, kwa′-kwa.
KAHNAWAY, kä′-nă-wā.
KAHPO, kähp′-ho.
KAHMOOKS, kä′-mooks.
KAHTA, kä′-tä.
KALAKALA, kä-lăk′-ä-lä, kŭl-lăk′-ä-lä, kŭl′-lä-kŭl′-lä.
KALAKALAHMA, kä-läk-ä-lä′-mä.
KALITAN, kä-lĭ′-tan, ka-li′-a-tan.
KAMASS, käm′-äs, läk′-äm-äs.
KAMOSUK, kä-m′ō-sŭk.
KAPSWALLA, kăp-sw′ŏl-lä.
KAUPY, ka′-pĭ.
KEEKWULEE, kē̆′-kwŭ-lĭ.
KILAPI, kĭl′-ä-pĭ.
KIMTA, kĭm-tä.
KING GEORGE, Kĭng Chauch.
KINNYKINICK, kĭn′-ĭ-kĭn-ĭk.
KINOOTL, kĭ-′nootl.
KIWA, kĭ-wä.
KIYAH, kĭ-′ya.
KLAH, klä.
KLAHANIE, klä′-hä-nĭ.
KLAHOWYA, klä-how′-yä.

KLAHOWYUM, klä-ho′w-yŭm.
KLAHWA, klä-w′ä.
KLAK, kläk.
KLAKSTA, klä′ks-tä, klăxtä.
KLALE, klāl.
KLAP, klăp.
KLAPITE, klä-pīt.
KLASKA, klăs′-kä.
KLATAWA, klä′t-ä-wa.
KLAWHOP, kla-hwŏp.
KLEMAHUN, klĕm-ä-hŭn.
KLIKAMUKS, klĭk′-ä-mŭks.
KLILT, klĭlt.
KLIMINAWHIT, klĭ-mĭn′-ä-hwĭt.
KLIMMIN, klĭm′-ĭn.
KLIP, klĭp.
KLISKWIS, klĭs′-kwĭs.
KLOHKLOH, klō-klō.
KLONAS, klō-n′ăs.
KLONE, klōn.
KLOOK, klōōk.
KLOOTCHMAN, klōōtc′h-măn.
KLOSHE, klōsh.
KO, kō.
KOKSHUT, kŏk′-shŭt.
KONAWAY, kŏn′-ä-wā.
KOOSAH, kōō′-sä.
KOPET, kō-pĭt.
KUITAN, KUIATAN, kŭ′-ŭ-tăn.
KULL, kŭl.
KULLAGHAN, kŭl-lä′-hän.
KUMTUKS, kŭm′-tŭks.
KUNAMOKST, kŭn′-ä-mŏkst.
KUNJIH, kŭn′-jĭ.
KUNSIH, kŭn′-sĭ.
KWAHTA, kwa′-ta.
KWASS, kwŏs.
KWATES, kwāts.
KWEEST, kwēst.
KWAIST, kwāst.
KWEHKWEH, kwĕ-kwĕ.
KWINNUM, kw′ĭn-ŭm.
KWOLAN, kw′ō-lăn.
KWONESUM, kwän′-e-sum.
KWUNNUM, kw′ŭn-ŭm.

LA BOOS, LA PUSH, lä-pus′h.
LA CASSET, lä-kä-sĕt.
LA CLOA, lä-klo′-ä.
LA GOME, lä-gōm′.
LA HASH, lā-hăsh′.
LAKIT, lŏk-ĭt.
LA LAHM, lä-läm′.
LA-LANG, lā-lăn′g.
LALY, lā′-lĭ.
LA METSIN, lä-mĕt-sĭn.
LA MONTI, lā-mŏn-tĭ.
LA PEA, lä-pē′-ä.
LA PEEP, lä-pēp′.
LA PLASH, lä-plăs′h.
LA POME, lä-pōm′.
LA POTE, lä-pōt.
LA TET, lä-tĕt′.
LAW, la.
LA WEEN, lä-wēn.
LE BAL, lĭ-ba′l.
LE BLAU, lĕ-bla′.
LE COCK, lĕ-kŏk.
LE JAUB, lē-ga′b.
LE KLEH, lē-klē′.
LE MAH, lē′-mä.
LE MEL, lē-m′ĕl.
LE MOOL, lē-m′ōōl.
LE MOLO, lĕ-m′ō-lō.
LE MOOTO, lē-m′ōō-tō.
LE PLET, lĭ-p′lĕt.
LE PWAU, lĭ-pw′a.
LE SAK, lĭ-săk′.
LE WHET, lē-hwĕt′.
LA WHIP, lā-hwĭp.
LICE, lĭs.
LIPLIP, lĭp′-lĭp.
LIVER, lĭv-′ä.
LOCKIT, see Lakit.
LO LO, lō-lō.
LOPE, lōp.
LUMMIEH, lŭm′-mĭ-ŭ.

MAHKOOK, mä′-kuk.
MAHSH, mäsh.
MALIEH, mä′l-ĭ-ŭ.
MAMA, m′ä-mä.
MAMOOK, m′ā-mŭk.
MESACHIE, mē-săc′h-ĭ.
MESIKA, mē-sĭ′-kä.
MIKA, mĭ-kä.
MIMALOOSE, mim′-ä-loos.
MITLITE, mĭt-lĭt.
MITWHIT, mĭt-whĭt.
MOKST, mŏkst.
MOOLACK, moo′-lŭk.
MUCKAMUCK, mŭk-ä-mŭk.

NA, nä.
NAH, nä.
NAHA, nä′-hä.
NANITCH, nän′-ĭch.
NESIKA, nĕ-s′ĭ-kä.
NIKA, nĭ′-kä.
NOWITKA, nä-w′ĭt-kä.

OKOKE, ō′-kōk.
OLALLIE, ō-lä′l-ĭ.
OLEMAN, ōl′-măn, ō′-lĭ-män.
OLO, ō′-lō.
OOAHUT, WAYHUT, oo′-ä-kŭt.
OPOOTS, ō′-pōōts.

PAHTL, pätl.
PAHTLUM, pät′-lŭm.
PAPA, pä′-pä.
PAPAH, pā′-pä.
PASEESIE, pä-s′ē-sĭ.
PASIOOKS, pä-s′ĭ-ooks.
PE, pē.
PELTON, pĕl′-tŭn.
PIAH, pĭ-ä.
PIL, pĭl.
PILPIL, pĭl′-pĭl.
PISH, pĭsh.
PIUPIU, pē-ū′-pē-ū′.
PUSSPUSS, pĭs′h-pĭsh.
POH, pō.
POLAKLIE, pō′-läk-lĭ.
POLALLIE, pō′-läl-ĭ.
POTLATCH, pŏt′-lăch.
PUKPUK, pŭk′-pŭk.

SAGHALIE, sŏh′-hä-lĭ.
SAKOLLEKS, sā-kŭ′l-ĕks.
SALLAL, săl-ăl′.
SALMON, săm′-ŭn.
SAPOLIL, să′p-ō-lĭl.
SEAHPO, sē′-ä-pō.
SEEOWIST, sē′-ä-hōst.
SHUGA, shu′-gä.
SIAH, sĭ-ä′.
SIKHS, sĭks.
SINAMOKST, sīn′-ā-mŏkst.
SISKIYOU, sĭs′-kĭ-yōō.
SISTER, sĭs′-tŭ.
SIWASH, sĭ′-wŏsh.
SKOOKUM, skoo′-kŭm.
SLAHAL, slä-häl.
SNASS, snäs.
SNOW, snō.
SOLLEKS, sŭ′l-lŭks.
SOPENA, sō-pē′-nä.
SPOSE, spōz.
STOCKEN, stŏ′k-ĕn.
STOTEKIN, stōt′-kĭn.
STUTCHUN, stŭc′h-ŭn.

TAGHUM, tä′-hŭm.
TAHLKIE, tŏ′l-kĭ.
TAHMAHNAWIS, tä-m′ä-nā-wĭs.
TAHTLUM, tŏt′-lŭm.
TAMOLITSH, tä-m′ō-lĭch.
TANSE, täns.
TENAS, tĕn′-äs.
THOUSAND, tho′w-zănd.
TICKY, tĭk-ĭ.
TIKTIK, tĭk′-tĭk.
TILLIKUM, tĭl′-lĭ-kŭm.
TILL, tĭl.
TINTIN, tĭn-tĭn.
T'KOPE, T'kōp.
TL'KOPE, Tl'kōp.
TOMOLLA, tō-m′ŏl-lä.
TOTOOSH,
TATOOSH,
too-toos′h.
TSEEPIE, tsē′-pĭ.
TSOLO, tiss-sō-lŏ.
TUKAMONUK, tŭk-ä-m′ō-nŭk.
TUMTUM, tŭm′-tŭm.
TUMWATA, tŭm-w′a-tŭ.
TUPSO, tŭp′-sō.
TYEE, tĭ-ē′.
TZUM, tzŭm.

WAKE, wāk.
WAPATO, wap′-ä-tō.
WAUM, wam.
WAWA, wa′-wa.
WAYHUT, see Ooahut.
WEGHT, wẹ̆kt.
WHIM, hwĭm.
WHISKEY, hw′ĭs-kĭ.
WINAPIE, wĭn″-a-pĭ.

YAHWA, yä′-wä.
YAHKA, yä′-kä.
YAKA, yä′-kä.
YAKSO, yäk′-sō.
YAKWAHTIN, yä-kw′ä-tĭn.
YOUTL, yōtl.
YOUTLKUT, yōtl′-kŭt.
YUKWA, yŭk′-wä.
YAHKWA, yä′-kwä.

CHAPTER 18

ENGLISH - CHINOOK

A SECTION IN WHICH THE ENGLISH words are given alphabetically with their Chinook equivalents:

A

ABASE—*mamook keekwulee.*
ABDOMEN—*yakwahtin; kwahtin.*
ABED—*kopa bed.*
ABIDE—*mitlite.*
ABJECT—*cultus.*
ABLE—*skookum.*
ABOARD—*kopa boat,* (*or ship* or *canim*).
ABOLISH—*mamook halo.*
ABORIGINES—*siwash.*
ABOUND—*hiyu mitlite.*
ABOUT—*wake siah kopa.*
ABOVE—*saghalie.*
ABOARD—*klahanie.*
ABSENT—*halo mitlite.*
ABSOLVE—*mamook stoh; mamook mahsh.*
ACCEPT—*iskum.*
ACCIDENT—*nika tumtum halo yaka chako kahkwa.*
ACCOMPANY—*klatawa kunamokst; chako kunamokst.*
ACCOMPLISH—*mamook.*
ACCORDING TO—*kopa.*
ACCUMULATE—*iskum hiyu.*
ACCURATE—*delate.*
ACHIEVE—*mamook.*
ACKNOWLEDGE—*wawa nowitka.*
ACQUAINT—*mamook kumtux.*
ACQUIRE—*iskum.*
ACROSS—*enati; inati.*
ACT, ACTION—*mamook.*
ACTIVE— *delate halo lazy.*
ADD—*mahsh kunamokst.*
ADJOIN—*wake siah kopa.*
ADMIRE—*mitlite kloshe tumtum kopa.*
ADMONISH—*potlatch kloshe wawa.*
ADORE—*mitlite delate kloshe tumtum kopa; atole.*

ADORN—*mamook kloshe.*
ADRIFT—*cultus mitlite kopa chuck.*
ADULTERATE—*mamook mesachie; mahsh mesachie kunamokst*
ADULTERER—*man yaka kumtux kapswalla klootchman.*
ADULTERESS—*klootchman yaka kumtux kapswalla man.*
ADVICE, ADVISE—*cultus potlatch tumtum.*
AFAR—*siah.*
AFFIRM—*wawa delate.*
AFFLICT—*mamook trouble; mamook sick tumtum.*
AFOOT—*kopa lapea.*
AFRAID—*kwass.*
AFTER, AFTERWARDS—*kimtah.*
AGAIN—*weght.*
AGED—*oleman.*
AGREE—*tumtum kunamokst.*
AGROUND—*kopa illahee.*
AGUE—*colesick.*
AH! (ADMIRATION)—*wah! hah!*
AH! (IN PAIN)—*anah.*
AHEAD—*elip.*
AID, HELP—*elan.*
ALARM—*mamook kwass.*
ALIKE—*kahkwa.*
ALIVE—*mitlite wind.*
ALL—*konaway.*
ALMIGHTY, THE—*Saghalie Tyee.*
ALMOST—*wake siah.*
ALMS, TO GIVE—*mamook klahowyum,* or *klahowya*; *potlatch dolla.*
ALOFT—*kopa saghalie.*
ALONE—*kopet ikt.*
ALSO—*weght.*
ALTER—*mamook huloima.*
ALTHOUGH—*keschi.*
ALWAYS—*kwonesum.*
AM—mitlite is sometimes used; sometimes no word is used.
AMEN—*kloshe kahkwa.*
AMERICAN—*Boston.*
AMID, AMONG—*kunamokst; katsuk.*
AMOUNT—*konaway.*
AMUSE—*mamook heehee.*
AMUSEMENT—*heehee.*
ANCIENT—*hyas ahnkuttie.*
AND—*pe.*
ANGER, ANGRY—*solleks.*
ANGLER—*pish man.*
ANNUAL—*ikt cole ikt cole.*
ANOTHER—*huloima.*
ANSWER—*killipie wawa.*
ANTICIPATE—*mamook tumtum elip.*

ANUS—*opoots.*
ANXIOUS—*hyas ticky.*
ANY—*klaksta.*
APART—*ikt yahwa, ikt yahwa.*
APPEAL—*wawa kopa elip hyas court.*
APPEAR—*chako kah* (*nika*) *nanitch.*
APPLE—*lepome; apple.*
APPLY—(if in words) *wawa;* (if of things) *mahsh.*
APPROVE—(*nika*) *tumtum kahkwa.*
APPROACH—*chako wake siah.*
APRON—*kehsu; kisu.*
ARTIC—*kah delate hiyu cole mitlite.*
ARDENT—*waum tumtum.*
ARGUE—*hiyu wawa.*
ARISE—*mitwit; get up.*
ARITHMETIC—*book yaka mamook kumtux nesika kopa kwunnun; mamook tzum.*
ARM—(n.) *lemah;* (v.) *iskum musket; potlatch musket.*
ARMY—*hiyu sojers.*
AROUND—*wake siah kopa.*
AROUSE—*mamook get up.*
ARREST—*mamook haul; mamook kow.*
ARRIVE, ARRIVE AT—*ko; chako; klap.*
ARROW—*kalitan; stick kalitan.*
ASCEND—*klatawa saghalie.*
ASH—*isich stick.*
ASK—*wawa.*
ASLEEP—*moosum.*
ASSEMBLE—*chako kunamokst.*
AS—*kahkwa.*
AS IF—*kahkwa spose.*
ASSENT—*wawa nowitka.*
ASSESS—*mamook tzum iktas.*
ASSISTANCE—*elahan; help.*
AT—*kopa.*
ATTACK—*pight elip.*
ATTEND—*klatawa.*
ATTIRE—*iktas.*
AUDIENCE—*hiyu tillikums kopa house.*
ARGUMENT—*mamook hiyu; mamook hyas.*
AUNT—*kwalk; papa or mama yaka ats; tant; aunt.*
AUTUMN—*tenas cole illahee.*
AVERSE—*halo ticky.*
AVIDITY—*hyas ticky .*
AVOID—*klatawa kopa huloima ooahut.*
AWAKE—*halo moosum; halo sleep.*
AWAY—*siah.*
AWE—*kwass.*
AWL—*shoes keepwot,* or *kipuet.*
AXE—*lahash.*
AYE—*nowitka.*

B

BABY—*tenas.*
BAD—*mesachchie; peshak*; *cultus.*
BAD SPIRIT—*mesachie tumtum* (if in person); *mesachie tohmahnawis* (if another spirit).
BAG—*lesak.*
BALL—*lebal.*
BARGAIN—*mahkook; huyhuy.*
BARK—*stickskin.*
BARREL—*tamolitsh.*
BARLEY—*lashey; larch.*
BASIN—*ketling.*
BASKET—*opekwan; basket.*
BAT—*polakle kalakala.*
BATTLE—*pight.*
BATH—*mamook wash.*
BE—sometimes *mitlite* is used, sometimes no word is used.
BE STILL—*kopet wawa.*
BEACH—*polalle illahee*; *nauits.*
BEADS—*kamosuk.*
BEAR (black)—*itchwoot; chetwoot; itswoot.*
BEAR (grizzly)—*siam itchwoot.*
BEAR (v.)—*lolo.*
BEARD—*tupso.*
BEARER—*man yaka kumtux lolo.*
BEAT, TO—*kokshut; mamook kokshut.*
BEAUTIFUL—*kloshe.*
BEAVER—*eena.*
BECALM—*halo wind.*
BECAUSE—*kahkwa; kehwa.*
BECOME TO—*chako.*
BECOME HARD—*chako kull.* (For other connections of become see *chako*, in Chinook, English part).
BED—*bed.*
BED QUILT—*tzum posesse.*
BEEF—*itlwillie.*
BEFORE—*elip.*
BEG—*skookum wawa.*
BEGIN—*chee mamook; mamook elip.*
BEGONE—*klatawa.*
BEHAVE—*mamook kloshe.*
BEHIND—*kimtah.*
BEHOLD—*nah; nanitch.*
BELIEVE—*iskum wawa; iskum kopa tumtum.*
BELL—*tintin; dingding*; (ring the bell, *mamook tintin.*)
BELOVED—*kloshe; kloshe kopa tumtum.*
BELLE—*kloshe tenas klootchman.*

BELLY—*yakwahtin.*
BELOW—*keekwulee.*
BELT—*lasaniel.*
BENEATH—*keekwulee.*
BENEFIT—(v.) *mamook kloshe.*
BERRIES—*olallie; olillie.*
BESIDE, BESIDES—*kunamokst.*
BEST—*elip kloshe kopa konoway.*
BETTER—*elip kloshe.*
BETWEEN—*kunamokst; katsuk; potsuk.*
BEYOND—*yahwa.*
BIBLE—*saghalie tyee yaka book.*
BIG—*hyas.*
BIRD—*kallakala; kulakula.*
BISCUIT—*lebiskwee, or labisquee.*
BIT or DIME—*bit.*
BITE—*muckamuck.*
BITTER—*klikl; klile; mesachie.*
BLACK—*klale.*
BLACKBERRIES—*klale olallie; klikamuks.*
BLACKBIRDS—*klale tenas kalakala.*
BLACKFISH—*kahkwa klale.*
BLANKET—*pasesse.*
BLEED—*mamook pilpil.*
BLESS—*wawa kloshe wawa.*
BLESSING—*kloshe wawa.*
BLIND—*halo seeowist; halo nanitch.*
BLOOD—*pilpil.*
BLOW—(v.) *wind chako; hiyu wind.*
BLOW OUT—*mamook poh.*
BLUE (LIGHT)—*spooh.*
BLUE (DARK)—*klale.*
BLUNDER, TO—*tseepie.*
BLUSH—*chako pil kopa yaka seeowist.*
BOARD—*la plash.*
BOAST—*hyas wawa; skookum wawa.*
BOAT—*boat.*
BOBTAILED—(a bob-tailed horse) *siskiyou.*
BOIL, TO—(v.) *liplip; mamook liplip.*
BOLD, BOLDNESS—*skookum tumtum; halo kwass.*
BONE—*stone.*
BOOTS—*stick shoes.*
BORE, TO—*mamook thalwhop; mamook hole.*
BORROW, TO—*ayahwhul; iskum dolla; alki pay.*
BOSOM—(female) *tatoosh; yahwahtin.*
BOTH—*kunamoxt; mokst.*
BOTTLE—*labooti; labotai.*
BOW—*opitlkegh; stick musket.*
BOW—(of boat) *nose.*
BOWL—*ooskan; uskan.*

BOWL—*la casett; la kassett.*
BOY—*tenas man.*
BRACELET—*klikwallie; kweokweo.*
BRASS—*pil chikamin; klikwallie.*
BRAVE—*skookum tumtum.*
BREAD—*le pan; sapolil; piah sapolil.*
BREAK, TO—*kokshut; mamook kokshut; mamook klimmin.*
BREAKFAST—*muckamuck kopa tenas sun.*
BREASTS—*tatoosh.*
BREATH—*wind.*
BREECH CLOUT—*opoots sill; opoots sail.*
BRIDE—*klootchman yaka chee malieh.*
BRIDEGROOM—*man yaka chee malieh.*
BRIDLE—*la bleed.*
BRIGHT—*towagh; tewagh.*
BRING, TO—*lolo; mamook chako; newah.*
BROAD—*klukulh.*
BROKEN LEGGED—*kokshut lapea.*
BROOK—*tenas chuck; tenas cooley chuck.*
BROOM—*bloom.*
BROTHER—*ow.*
BROTHER—*kahpho; elip ow;* (if elder than the speaker) *kimta ow;* (if younger). Male cousins the same.
BROTHER-IN-LAW—*ats yaka man; klootchman yaka ow; ekkeh.*
BROWN—*sitkum klale; tenas klale; klale.*
BUCK—*man mowich.*
BUCKET—*tamolitsh.*
BUFFALO—*moosmoos; wild moosmoos.*
BUILD—*mamook house.*
BUILDER—*laplash; man.*
BULL—*man moosmoos.*
BULLET—*le bal; kalitan; musket yaka ball.*
BUNDLE—*kow; iktas.*
BURN—*mamook piah.*
BURST—*kokshut.*
BURY—*mahsh kopa illahee.*
BUT—*pe.*
BUTCHER—*man yaka kumtux mamook memaloose moosmoos.*
BUTTER—*totoosh gleese; totoosh lakles.*
BUTTONS—*chilchil; tsiltsil.*
BUY, TO—*mamook.*
BY—*wake siah kopa; kopa.*
BY-AND-BY—*winapie; alki.*

C

CALF—*tenas moosmoos.*
CALICO—*tzum sail; sail.*
CALL, TO—*wawa.*
CALM—*halo wind.*
CAN—*skookum kopa.*
CANDLE—*la shandel; glease piah.*
CANNOT—*halo skookum kopa; howkutl.*
CANOE—*canim.*
CAP—*seahpo.*
CAPABLE—*skookum kopa; skookum tumtum.*
CAPSIZE—*keelapie; killapie.*
CAPTIVE—*elite.*
CAPTURE—*mamook kow.*
CAR (r.r.)—*piah chickchick.*
CAREFUL—*kloshe nanitch.*
CARELESS—*kultus; halo kloshe nanitch.*
CARPENTER—*la plash man.*
CARROT—*la calat.*
CARRY, TO—*lolo.*
CART—*chikchik.*
CARVE—*mamook cut.*
CASCADE—*tumwata.*
CASH—*dolla; chikamin.*
CAT—*pusspuss.*
CATARACT— *tumwata.*
CATCH—*iskum; mamook kwotl.*
CAUTIOUS, (TO BE)—*kloshe nanitch.*
CEASE—*kopet.*
CEDAR—*canim stick; lametsin stick; kpai; kalakwahtie stick.*
CEDAR BARK—(inside) *kalakwahtie.*
CELESTIAL—*kopa saghalie.*
CERTAIN—*delate.*
CATTLE—*moosmoos.*
CERTAINLY—*nowitka.*
CHAIN—*lashen; chikamin lope.*
CHAIR—*la shase.*
CHANCE—*nika tumtum halo yaka chako kahkwa.*
CHANGE—*huyhuy; mamook huyhuy.*
CHEAP—*wake hyas mahkook.*
CHEAT, TO—*lalah; mamook pelton.*
CHEATED, (I am)—*nika chako pelton.*
CHEEKS—*seeowist; capala.*
CHEER—*hiyu kloshe wawa.*
CHICKEN—*la pool.*
CHIEF—*tyee.*
CHILD—*tenas.*
CHILLY—*tenas cole.*

CHOOSE—*elip ticky.*
CHRISTMAS—*hyas Sunday; klismes.*
CLAMS—one; *lukutchee; lakwitchee; clams* (*smetocks* the large kind).
CLAY—*illahee.*
CLEAN—(adj.) *halo illahee;* (adj., v.) *mamook clean.*
CLEAR UP, TO—*chako klah.*
CLERK—*tzum man.*
CLIMB—*klatawa saghalie.*
CLOSE—*v., mamook ikpooie.*
CLOTH—(cotton) *sail.*
CLOTHES—*iktas.*
CLOUDS—*smoke; smoke kopa saghalie; cultus smoke.*
COAST—*illahee wake siah kopa chuck.*
COAT—*capo; kapo.*
COFFEE—*kaupy.*
COLD—*cole.*
COLOR—*tzum; chym.*
COMB—(n) *comb.*
COMB, TO—*mamook comb.*
COME, TO—*chako; newah.*
COME OUT OF THE WATER—*chako klahanie kopa chuck.*
COMMAND—(v) *mahsh wawa;* (n) *law.*
COMMANDMENTS—*saghalie tyee law.*
COMMENCE—*mamook begin; chee mamook.*
COMMON—*kloshe kopa konaway; cultus.*
COMMUNION—*Jesus yaka muckamuck.*
COMPLETE—*mamook kopet.*
CONCEAL—*ipsoot.*
CONCEIVE—*klap tenas.*
CONCEIVE—(in mind) *mamook tumtum.*
CONCUR—(I), (*nika*) *tumtum kahkwa.*
CONFESS, TO—*yiem; wawa.*
CONGREGATE—*chako; klatawa kunamokst.*
CONJURER—*siwash doctin; tamahnawis man.*
CONJURING—*tahmahnawis; mamook tahmahnawis.*
CONSECRATE—*potlatch kopa saghalie tyee.*
CONTENTED—*mitlite kloshe tumtum.*
CONVERSATION—CONVERSE—*wawa.*
COOK—*mamook piah; mamook piah muckamuck.*
COOKED—(pas.) *chako piah.*
COPPER—*pil chikamin.*
COPY—*mamook tzum.*
CORD—*tenas lope; lope.*
CORK—(v.) *ikpooie.*
CORN—*esalth.*
CORRAL—*kullagh; kullaghan.*
CORRECT—*delate.*
COST—(how much) *kunsih dolla?*
COTTON, GOODS—*sail.*

COUGAR—*hyas pishpish.*
COUGH—*hohhoh.*
COUNSEL—*cultus potlatch tumtum.*
COUNT—*mamook kwunnun; mamook kunsih; mamook tahnin.*
COUNTRY—*illlahee.*
COUPLE—*mokst.*
COURAGE—*skookum tumtum.*
COUSIN—(see brother and sister). (English idem.)
COVER—(v) *mahsh ikta kopa saghalie.*
COVET—*ticky kapswalla.*
COW—*klootchman moosmoos.*
COWARD—*halo skookum tumtum; kwass man.*
COYOTE—*talapus.*
CRABAPPLE—*powitsh; siwash apple.*
CRACK—*tsugh.*
CRANBERRY—*solemie; swamp olallie; pil olallie; siwash isalk.*
CRAZY—*pelton.*
CREAM—*kloshe tatoosh.*
CREAM-COLORED—*le clem.*
CREATOR—*saghalie tyee.*
CREEK—*tenas chuck.*
CREEP— *tenas cooley.*
CROOKED—*kiwa; tseepie; clooked; wake delate; hanikek.*
CROSS—(n) *la cloa.*
CROW—*kahkah.*
CROWD—*hiyu tillikums.*
CRY, TO—*cly.*
CUP—*ooskan; cup; lepot.*
CURE—*mamook kloshe.*
CURED—*chako kloshe.*
CURLY—*hunlkih.*
CURRANT—*pil olallie; culant.*
CURRENCY—*papah dolla.*
CURSE—(n.) *mesachie wawa.*
CURSE—(v.) *wawa mesachie.*
CUT, TO—*tikope; mamook cut.*

D

DANCE, TO—*tanse.*
DANGER—*mesachie mitlite.*
DARK, DARKNESS—*polaklie.*
DARKEN—*mamook polaklie*
DASH—(v.) *mahsh.*
DAUGHTER—*tenas klootchman.*
DAWN—*delate tenas sun; chee chako light.*
DEAF—*ikpooie kwollan; halo kwolan.*
DEAFEN—*mamook halo kwolan.*

DEAF MUTE—*halo kwolan halo wawa.*
DEAR—(expensive) *hyas mahkook.*
DEAR—(loved) *kloshe.*
DEBATE—*pight wawa.*
DEAD—*memaloose; mahsh konaway yaka wind; yaka wind chako halo.*
DECEIT—*kliminawhit wawa.*
DECEIVE—*wawa kliminawhit mamook lalah.*
DECIDE—*mamook tumtum; klap tumtum.*
DECISION—*tumtum.*
DECLINE—*wawa halo.*
DEED—*mamook.*
DEEP—*klip*; *hyas keekwulee.*
DEER—*mowitch.*
DEFEAT—(v.) *tolo.*
DEFEND—*kloshe nanitch.*
DEFER—*mamook alki; mamook byby.*
DEFORMED—*wake delate.*
DELIGHT—*kloshe tumtum.*
DELIGHTED—*mitlite; chako kloshe tumtum.*
DELIRIOUS—*huloima latet; kahkwa clazy.*
DEMAND—*wawa; skookum wawa.*
DEMON—*skookum; lejaub; kahkwa lejaub; mesachie tahmahnawis.*
DENY, DENIAL—*wawa halo.*
DENTIST—*doctin kopa letah.*
DEPART—*klatawa.*
DESCEND—*klatawa keekwulee.*
DESCRIBE—*mamook kumtux.*
DESERT—(in) *illahee kah halo ikta mitlite.*
DESERT—(v.) *kapswalla klatawa*; *mahsh.*
DEVIL—*diaub; yaub; lejaub.*
DIABOLICAL—*kahkwa lejaub.*
DID—*mamook.*
DIE—*memaloose; mahsh konoway yaka wind.*
DIFFERENT, DIFFERENCE— *huloima.*
DIFFICULT—*kull.*
DIG—*mamook illahee; mamook kokshut illahee.*
DIG A HOLE—*mamook hole; mamook tlwhop.*
DILUTE—*mahsh chuck kunamokst.*
DIME—*bit; mit.*
DINE, DINNER—*muckamuck kopa sitkum sun.*
DIRECT—*delate.*
DIRECTLY—*alki; winapie*; *tshike.*
DIRTY—*illahee mitlite; hyas humm.*
DISAGREE—*halo tumtum kahkwa.*
DISAPPOINT—*mamook pelton.*
DISBELIEVE—*halo tumtum kahkwa.*
DISAPPEAR—*chako halo.*
DISCARD, DISCHARGE—*mahsh.*

DISCOVER—*elip nanitch.*
DISHONEST—*kumtux kapswalla.*
DISLIKE—*halo ticky.*
DISOBEY—*halo iskum wawa; mahsh wawa.*
DISSENT—*huloima tumtum.*
DISTANCE—(what) *kunsih siah.*
DISTANCE—*siah.*
DISTRESS—*klahowya tumtum; klahowya.*
DISTRUST—*kwass.*
DIVE—*klatawa keekwulee kopa chuck.*
DOCTOR—*doctin.*
DOCTRESS—*klootchman doctin.*
DODGE—*hyak klatawa; klatawa yahwa yahwa.*
DOG—*kahmooks.*
DOLLAR—*dolla; tahla; chickamin.*
DO—*mamook.*
DONATION—*cultus potlatch.*
DOOR—*la pote.*
DOUBLE—*mokst.*
DOUBLE—(minded) *mokst tumtum.*
DOUBT—*halo delate kumtux.*
DOWN—(adj.) *keekwulee; whim.*
DOWN—(n.) *kalakala tupso.*
DOWNCAST—*sick tumtum.*
DOWN HILL—*keekwulee.*
DOWN STREAM—*mimie; cooley chuck.*
DOXOLOGY—*mahsie kopa saghalie tyee.*
DOZEN—*tahtlum pe mokst.*
DRAWERS—*keekwulle sakolleks.*
DREAD—*kwass.*
DREAM—*dleam; nanitch kopa moosum; moosum nanitch.*
DRENCH—*mahsh kopa chuck; mahsh chuck kopa.*
DRENCHED—(pas.) *mitlite hiyu chuck; hiyu chuck mitlite kopa.*
DRESS—*klootchman coat.*
DRINK, TO—*muckamuck; muckamuck chuck; kaupy; whickey.* etc.
DRINKABLE—*kloshe kopa muckamuck.*
DRIP—*chuck klatawa.*
DRIVE—*mamook kishkish.*
DRIZZLE—*tenas snass.*
DROWN—*memaloose kopa chuck.*
DROWSY—*ticky sleep.*
DRUG—*lametsin.*
DRUM—(Indian) *pompon.*
DRUNK—(adj.) *pahtlum dlunk.*
DRUNK—(v.) *chako pahtlum.*
DRUNKARD—*pahtlum man; man kwonesum pahtlum.*
DRY, DRYNESS—*dly; dely.*
DUCK—(Mallard) *hahlhahl; kwehkweh; hahthaht.*

DUCKING—*mahsh kopa chuck; klatawa kopa chuck.*
DUG—*mamook dig.*
DULL—*halo tumtum; wake siah halo latet.*
DUMB—*wake wawa; halo wawa.*
DURING—*kopa.*
DUST—*polallie; tenas illahee; klimmin klimmin illahee.*
DWELL—*mitlite.*
DYE—(v.) *mamook tzum.*
DYING—*wake siah memaloose.*
DYEING—*mamook tzum.*

E

EAGER—*hyas ticky.*
EACH—*ikt ikt.*
EAGLE—*chakchak.*
EAR—*kwolann.*
EARLY—*tenas sun.*
EARNEST—*skookum tumtum.*
EARN, TO—*tolo.*
EARTH—*illahee.*
EAST—*kah sun yaka chako.*
EASTER—*pak paska.*
EASY—*halo kull.*
EAT, TO—*muckamuck.*
EATABLE—*kloshe kopa muckamuck.*
EBB TIDE—*chuck yaka klatawa.*
EDUCATE—*mamook kumtux.*
EFFECT—(v.) *mamook.*
EFFECTS—(n.) *iktas.*
EFFEMINITE—*kahkwa kloochman.*
EFFICIENT—*skookum; kloshe.*
EGG—*lesap; lesap; hen olallie.*
EIGHT—*stotekin; kwinnum pe klone; eight.*
EIGHTEEN—*tahtlum pe stotekin.*
EIGHTY—*stotekin tahtlum.*
EIGHT HUNDRED—*stotekin tukomonuk.*
EITHER—OR—*klonasklonas.*
EJECT—*mahsh klahananie.*
ELDER—*elip.*
ELDER BROTHER—*kahpo.*
ELEGANT—*hyas kloshe.*
ELEVATE—*mamook saghalie.*
ELK—*moolock; mooluk.*
ELOQUENT—*kumtux wawa.*
ELSE—*huloima.*
ELUDE—*ipsoot, klatawa.*
EMBARK—*klatawa kopa canim; boat; ship.*

EMBLEM—*kahkwa picture.*

EMBRACE—*iskum kopa lemah.*

EMOTION—*cly tumtum; kahkwa cly.*

EMPLOYER—*tyee; boss.*

EMPTY—*halo ikta mitlite.*

ENACT—*mamook.*

ENCIRCLE—*ikt yahwa, ikt yahwa, ikt yahwa, pe mamook kow.*

ENCLOSE—*mamook keekwulee.*

END—*opoots.*

ENDEAVOR—*ticky mamook.*

ENDLESS—*kwonesum.*

ENDURE—*kwonesum mamook; kwonesum mitlite.*

ENEMY—*solleks tillikum; mesachie tillikum.*

ENERGY—*skookum mamook.*

ENGLAND—*King George Illahee.*

ENGLISH, ENGLISHMAN—*King Chautsh; King George tillikum.*

ENGRAVE—*mamook tzum.*

ENJOY—*mitlite kloshe tumtum.*

ENLARGE—*mamook hyas.*

ENOUGH—*kopet hiyu; hiyu; kopet.*

ENQUIRE—*wawa; ask; ticky kumtux.*

ENRAGED—*solleks.*

ENSLAVE—*mamook elite.*

ENSLAVED—(pas.) *chako elite.*

ENTER—*klatawa keekwulee, klatawa inside.*

ENTERTAIN—(as a guest) *kloshe nanitch.*

ENTIRE—*konaway.*

ENTRAP—*iskum kopa trap.*

ENUMERATE—*mamook kunsih; mamook tzum.*

EPILEPSY—*sick, kahkwa clazy.*

EQUAL—*kahkwa.*

ERECT—*mitwit; delate.*

ESCAPE—*chako klahanie* (for first or second persons); *klatawa klahanie* (for third person); *klatawa.*

ESCORT—(v.) *klatawa kunamokst pe kloshe nanitch.*

ESTIMATE—(n.) *tumtum.*

ESTIMATE—(v.) *mamook tumtum.*

ETERNAL—*kwonesum.*

EULOGIZE—*wawa kloshe wawa.*

EVACUATE—*mamook halo; konaway klatawa klahanie.*

EVE—*tenas polaklie.*

EVEN—*konoway kahkwa; kloshe.*

EVENING—*tenas polaklie* .

EVER, EVERLASTING—*kwonesum.*

EVERY—*konaway.*

EVERYHERE—*konaway kah.*

EVICT—*mash klahanie.*

EVIL—*masachie.*

EXACT—*delate.*

EXAGGERATE—*wake siah kliminawhit.*

EXALT—*mamook saghalie; mamook hyas.*
EXALTED—(pas.) *chako saghalie; klatawa saghalie; chako hyas.*
EXAMINE—*delate nanitch.*
EXCEED—*chako elip hiyu.*
EXCEL—*elip kloshe.*
EXCELLENT—*hyas kloshe.*
EXCEPT—(prep.) *kopet.*
EXCESS—*elip hiyu.*
EXCHANGE—*huyhuy.*
EXITE—*mamook hyas yaka tumtum.*
EXCLAIM, EXCLAMATION—*skookum wawa; wawa.*
EXCLUDE, EXCOMMUNICATE—*mahsh klahanie.*
EXCUSE—*mamook klahowya.*
EXECUTE—*mamook memoloose.*
EXERCISE, EXERT—*mamook.*
EXHALE—*mahsh wind.*
EXHAUST—*mamook till.*
EXHAUSTED—(pas.) *chako delate till; wake siah memoloose kopa till.*
EXHORT—*skookum wawa; wawa skookum.*
EXILE—(v.) *or*
EXPATRIATE—*mahsh klahanie kopa yaka illahee.*
EXIST—*mitlite.*
EXPEDITE—*mamook hyak.*
EXPEL—*mahsh.*
EXPEND—*pay; potlatch.*
EXPERT—*delate yaka kumtux.*
EXPIRE—*memoloose; mahsh konaway yaka wind.*
EXPLAIN—*mamook kumtux.*
EXPLORE—*klatawa pe nanitch.*
EXPRESS—(v.) *wawa.*
EXQUISITE—*delate kloshe.*
EXTEND—*mamook hyas.*
EXTENDED—(pas.) *chako hyas.*
EXTENSIVE—*hyas.*
EXTERIOR—*klahanie.*
EXTERMINATE, EXTINGUISH—*mamook halo; mahsh.*
EXTRAORDINARY—*hyas huloima.*
EXTRAVAGANT—*cultus mahkook iktas.*
EYE, EYEBALL—*seeowist.*
EYELASH—*skin kopa seeowist.*
EYEWATER—*lametsin kona seeowist.*
EYEWITNESS—*man yaka delate nanitch.*

F

FABLE—*wake delate wawa.*
FABRIC—*iktas.*

FACE—*seeowist.*
FACILITY—*halo kull.*
FACT—*delate wawa.*
FADE—*chako spooh.*
FADED—*spooh.*
FAGGED—*chako till.*
FAIR—*kloshe.*
FALL—fall down; *mamook whim.*
FALSE, FALSEHOOD—*kliminawhit; tseepie.*
FAME—*hyas nem.*
FAMILY—*tillikums.*
FAMISH—*wake siah memoloose kopa olo.*
FAR—*siah.*
FARM—*illahee.*
FARTHER—*elip siah.*
FARTHEST—*elip siah kopa konaway.*
FAST—(tight) *kwult; hyas kull.*
FAST—(quick) *hyak.*
FASTEN—*mamook kow.*
FAT—*glease.*
FATHER—*papa.*
FATHOM—*itlan.*
FATIGUE—*till.*
FATTEN—*mamook glease.*
FAULT—*wake delate mamook.*
FAVOR—*kloshe tumtum.*
FAWN—*tenas mowitch; mowitch yaka tenas.*
FEAR—*kwass.*
FEARLESS—*halo kwass.*
FEAST—*muckamuck; hiyu muckamuck.*
FEATHER—*kalakala yaka tupso.*
FEEBLE—*wake skookum; halo skookum.*
FEED—*potlatch muckamuck.*
FEEL—(with hand)*kumtux kopa lemah.*
FEEL—(with heart) *sick tumtum.*
FEET—*lapea.*
FELL, TO—(as a tree) *mamook whim.*
FELLOW—*tillikum.*
FEMALE—*klootchman.*
FERMENT—*kahkwa liplip; chako waum.*
FENCE—*kullagh; kullahan; pence.*
FEROCIOUS—*hyas ticky pight; delate kumtux pight.*
FERVENT, FERVOR—*waum tumtum.*
FESTER—*chako sick pe chako hyas.*
FESTIVAL—*hyas kloshe time; hiyu muckamuck.*
FETCH—*lolo; mamook chako.*
FEVER—*waum sick.*
FEVER AND AGUE—*cole sick; waum sick.*
FEW—*wake hiyu; tenas.*
FIB—*kliminawhit.*

FICTION—*wake delate wawa.*
FIELD—*illahee.*
FIEND—*mesachie tahmahnawis.*
FIERCE—*hyas ticky pight.*
FIFTEEN—*tahtlum pe kwinnum.*
FIFTY—*kwinnum tahtlum.*
FIGHT, TO—*mamook solleks; pight; mamook pukpuk.*
FIGHT—(with fists) *mamook pukpuk.*
FIGURED—(as calico) *tzum.*
FILE—*la leem.*
FILL, TO—*mamook pahtl.*
FILTHY—*mesachie; humm;* cultus.
FIN—*pish yaka lemah.*
FIND, TO—*klap.*
FINE—(adj.) *kloshe.*
FINE—(v.) *mamook fine.*
FINGERS—*le doo*; *lemah.*
FINGER RING—*kweokweo.*
FINISH—*mamook kopet.*
FIR—*moola stick.*
FIRE—*piah; olapitski.*
FIREPLACE—*kah piah mitlite.*
FIRM—*skookum.*
FIRST—*elip.*
FIRST BORN—*elip tenas.*
FISH—*pish.*
FISHERMAN—*pishman.*
FISHERY—*kah pish mitlite; kah iskum pish.*
FISHHOOK—*pishhook; ikkik.*
FISHLINE—*pish lope.*
FISHROD—*pish stick.*
FISHY—*kahkwa pish.*
FISTS—*lemah kahkwa*
FIT—*kahkwa clazy.*
FIVE—*kwinnum.*
FIVE HUNDRED—*kwinnum tukamonuk.*
FIX—*mamook kloshe.*
FLAG—*sail; flag; hyas Sunday sail.*
FLEA—sopen *inapoo; chotub.*
FLESH—*itlwillie; meat.*
FLIES—*tenas kalakala*; *lemosh.*
FLIMSY—*wake skookum.*
FLING—*mahsh.*
FLINT—*kilitsut.*
FLOAT—*mitlite saghalie kopa chuck.*
FLOCK—*hiyu sheep; kalakala.*
FLOOD—*hiyu chuck.*
FLOUR—*sapolil; klimmin sapolil.*
FLOW—*klatawa.*
FLOWERS—*kloshe tupso.*
FLUID—*kahkwa chuck.*

FLY—(v.) *mamook fly; kawak.*

FOAL—(n.) *tenas kuitan*

FOAL—(to be with) (v.) *klootchman kuitan yaka mitlite tenas.*

FOG—*smoke; cultus smoke.*

FOLKS—*tillikums.*

FOLLOW—*klatawa kimtah.*

FOLLY—*kahkwa pelton.*

FOOD—*muckamuck.*

FOOL—*pelton.*

FOOLISH, FOOLHARDY—*kahkwa pelton.*

FOOT—*lepee.*

FOOTSTEPS, FOOTPRINT—*kah leepee mitlite* (showing how *teawhit.*)

FOR—*kopa.*

FORBEAR—*kopet.*

FORBID—*wawa kloshe kopet.*

FORD—*kah kloshe nesika klatawa enati kopa chuck.*

FOREFATHER—*ahnkuttie papa.*

FOREIGN—*huloima.*

FORENOON—*elip sitkum sun.*

FOREST—*kah hiyu stick mitlite.*

FORETELL—*wawa elip.*

FOREVER—*kwonesum.*

FORGET, TO—*mahlie; mahsh tumtum; kopet kumtux.*

FORGIVE—*mamook klawhowya.*

FORK—*la pooshet.*

FORMER—*elip.*

FORMERLY—*ahnkuttie.*

FORSAKE—*mahsh.*

FORTNIGHT—*mokst Sunday.*

FORTUNATE—*kloshe.*

FORTY—*lakit tahtlum.*

FOR WHAT—*pe kahta.*

FOUL—*cultus.*

FOUND—*klap.*

FOUR—*lakit; lokit.*

FOURTEEN—*tahtlum pe lakit.*

FOUR HUNDRED—*lakit tukamonuk.*

FOWL—*la pool.*

FOX—*talapus; hyas opoots talapus.*

FRANCE—*Pasiooks illahee.*

FRATERNAL—*kahkwa ow.*

FREE—*halo elite.*

FREEZE—*hyas cole.*

FRENCH, FRENCHMAN—*Pasiooks.*

FREQUENTLY—*hiyu times.*

FRESH—*chee.*

FRET—*tenas solleks.*

FRIDAY—*kwinnum sun.*

FRIEND—*sikhs tillikum.*

FRIENDLY—*kloshe tumtum; kahkwa tillikum.*
FRIENDLESS—*halo tillikum.*
FRIGHTEN—*mamook knass.*
FRIGHTENED—(pos.) *chako knass.*
FROG—*shwah-kuk; wakik.*
FROLIC—*heehee.*
FROLICSOME—*pahtl kopa heehee.*
FROM—*kopa.*
FROWN—*kahkwa solleks.*
FRY, TO—*mamook piah; momook cook; mam-ook la'po-el.*
FRYING PAN—*la po-el.*
FUEL—*piah stick.*
FULL—*pahtl.*
FUN—*heehee.*
FUND—*chikamin; dolla.*
FUNERAL—*lolo; mahsh memoloose tillikum kopa memoloose illahee.*
FUR—*eena tupso.*
FURNITURE—*iktas.*
FURTHERMOST, FURTHEREST—*elip siah kopa konaway.*
FUTILE—*cultus.*
FUTURE—*alki; by-by*; *winapie.*

G

GAB, GABBLE—*wawa.*
GAD—*moosmoos stick; gad.*
GAIN—*tolo.*
GALLOP, TO—*kwalalkwalal; hyak klatawa.*
GAMBLE—*gamble; mamook gamble; mamook itlokum; heehee lemah* (with disks) *chis chis; itlokum.*
GAME—*heehee.*
GARMENTS—*iktas.*
GAS—(n.) *kahkwa wind.*
GASH—(v.) *mamook cut*; *mamook kokshut.*
GASP—*hyas kull spose yaka iskum yaka wind; wake siah lost yaka wind.*
GATHER—*iskum; hokumelh.*
GAY—*kloshe; heehee.*
GAZE—*skookum nanitch.*
GENDER—is distinguished by prefixing the word *man* for male, and *klootchman* for *female.*
GENERAL—*hyas tyee.*
GENEROUS—*kloshe kopa cultus potlatch.*
GENTLE—*halo wind; kwan.*
GENUINE—*delate.*
GET, TO—*iskum.*
GET OUT—*klatawa; mahsh.*
GET UP—*mamook getup; getup.*

GHOST—*tahmahnawis; skookum.*
GIANT—*delate hyas man.*
GIFT—*cultus potlatch.*
GIGGLE—*heehee.*
GILT—*kahkwa pil chikamin.*
GIPSY—*huloima tillikum.*
GIRL—*tenas klootchman.*
GIRLISH—*kahkwa tenas klootchman.*
GIVE, TO—*potlatch.*
GLAD—*kwann; youtl tumtum; kwatl.*
GLARE—*skookum light.*
GLEAM—*tenas light.*
GLEE—*heehee.*
GLOOM—*polaklie.*
GLOOMY—*kahkwa polaklie* (like night.)
GLORIOUS—*hyas kloshe.*
GLORY—*hyas kloshe nem.*
GNATS—*dago; lemus.*
GNAW—*muckamuck; muckamuck kahwaeena.*
GO, TO—*klatawa.*
GOBLIN—*tahmahnawis; tsialko.*
GOD—*Saghalie Tyee.*
GODLESS—*halo ticky Saghalie Tyee.*
GODLIKE, GODLY—*Kahwka Saghalie Tyee.*
GOLD—*pil chikamin.*
GOLDEN—*kahkwa pil chikamin.*
GOOD—*kloshe.*
GOOD-BYE—*klahowya.*
GOOD SPIRIT—*kloshe tahmahnawis.*
GOODS—*iktahs.*
GOOSE—*kalakala; whuywhuy; kalakalakma.*
GORE—(n.) *pilpil;* (v.) *mamook kokshut pe pilpil yaka chako.*
GOSPEL—*Saghalie Tyee yaka wawa.* (God, His word.)
GOVERN—*mamook tyee.*
GOVERNOR—*tyee.*
GRACEFUL—*kloshe.*
GRADUATE—(v.) *kopet kopa school.*
GRAIN—*sapolil.*
GRAND—*hyas kloshe.*
GRAND CHILD—*tenas yaka tenas; koim.*
GRANDDAUGHTER—*tenas yaka tenas klootchman.*
GRANDFATHER—*papa yaka papa; chope. (Papa of his papa.)*
GRANDMOTHER—*mama yaka mama; chitish; nitz.*
GRANDSON—*tenas yaka tenas man (Son of his son)*
GRANT—*potlatch.*
GRASS—*tupso; tupso kopa illahee.*
GRASSHOPPER—*tlak tlak.*
GRATEFUL—(adj.) *mahsie tumtum.*
GRATEFUL—(v.) *wawa mahsie.*
GRAVE—*memaloose illahee.*
GRAVESTONE—*stone kopa memaloose illahee.*

GRAZE—*muckamuck tupso.*
GREASE—*glease; lakles.*
GREASY—*kahkwa glease.*
GREAT—*hyas.*
GREEDY—*ticky konaway; hyas ticky.*
GREEN—*pechugh;* (pale green) *kawkawak.*
GREET—*wawa.*
GRAY—(a gray horse) *legley.*
GRIND—(as flour) *mamook sapolil; mamook klimmin-klimmin;* (as ax) *mamook sharp; mamook klosh.*
GRIT—*tenas stone; kahkwa stone.*
GRIZZLY—*bear; siam.*
GROUND—*illahee.*
GROUSE—*glouse; siwash chicken; siwash lapool.*
GROW—*chako hyas.*
GROWL, GRUMBLE—*solleks wawa.*
GUARD—*kloshe nanitch.*
GUARDIAN—*man yaka kloshe nanitch tenas.*
GUARD HOUSE— *skookum house.*
GUESS—*mika tumtum; guess.*
GUILT—*mesachie*
GUM—*la gome.*
GUN—*musket; sukwalal.*
GUNPOWDER—*polallie.*

H

HA—*nah.*
HAIL—*cole snass.*
HAIR—*tupso; tupso kopa latet; yakso.*
HAIR BRUSH—*tupso bloom.*
HALF—*sitkum.*
HALF-BREED—*sitkum siwash; sitkum Boston.*
HALLOO—*nah.*
HALT—*kopet klatawa; kopet cooley.*
HAM—*cosho; dly cosho.*
HAMMER—*lemahto.*
HAND—*le mah.*
HAND—(right) *kloshe lemah.*
HANDCUFF—*chickamin kopa mamook kow lemah.*
HAND—(game of) *itlokum.*
HANDKERCHIEF—*hakatshum.*
HANDSOME—*hyas kloshe.*
HANG—*memaloose kopa lope kopa yaka neck.* (Died with rope around his neck.)
HAPPY—*kloshe tumtum; youtl tumtum.*
HARD—*kull.*
HARDEN—*mamook kull.*
HARE—*kwitshadie kwetshoddie.*

HARK—*nah; nanitch.*
HARLOT—*mesachie klootchman.*
HARM—(n.) *mesachie.*
HARM—(v.) *mamook mesachie.*
HARROW, TO—*mamook comb illahee.*
HASTEN—*hyak.*
HAT—*seahpo.*
HATCH—*chicken chako kopa eggs; tenas lapool chee chako.*
HATCHET—*tenas lahash.*
HAUL—*mamook haul.*
HAUL, WITH WAGON—*lolo kopa chikchik.*
HAVE—*mitlite.*
HAWK—*hawk; shakshak.*
HAY—*hay; dly tupso.*
HAZEL BUSH—*toholal stick.*
HAZEL NUTS—*tukwilla.*
HE, HIS—*yaka.*
HEAD—*la tet.*
HEADACHE—*sick kopa latet.*
HEADWIND—*cultus wind.*
HEAL—*mamook kloshe.*
HEALED—(passive) *chako kloshe.*
HEALTHY—*halo sick.*
HEAP—*hiyu.*
HEAR—*kumtux kopa kwolan.*
HEARSAY—*cultus kumtux kopa kwolan.*
HEART—*tumtum.*
HEARTACHE—*sick tumtum.*
HEAT—*waum.*
HEAVEN—*Saghalie Tyee yaka illahee; koosah; saghalie illahee.*
HEAVY—*till.*
HEED—(take) *kloshe nanitch.*
HEIRS—*yaka tenas pe yaka kloochman.*
HELL—*hyas piah; lejaub yaka illahee; keekwulee illahee.*
HELM—*ludda.*
HELP, TO— *mamook elann; mamook help.*
HEN—*kloochman chicken.*
HENCE—(prep) *kahkwa.*
HENCE—(adv.) *yukwa.*
HER—*yaka.*
HERS—*kopa yaka; yakas; yaka.*
HERB—*lametsin; tupso.*
HERD—*hiyu moosmoos.*
HERE—*yukwa; how nah.*
HERRING—*tenas pish; oolchus.*
HERSELF—*yaka self.*
HEY—*nah.*
HID, HIDE TO—(v.) *ipsoot.*
HIDE—*skin.*
HIGH—*saghalie; long; high.*
HILARITY—*hiyu heehee.*

HIGHWAY—*ooahut.*
HILL—*tenas saghalie illahee.*
HIM—*yaka.*
HIMSELF—*yaka self.*
HINDER—*wake siah mamook stop.*
HIRE—*potlatch mamook.*
HIRED—(passive) *iskum mamook.*
HIS—*kopa yaka; yakas; yaka.*
HIT, TO—*mamook kokshut; kwulh.*
HIT—(passive) *chako kokshut.*
HITCH—*mamook kow.*
HITHER—*yakwa.*
HO—*nah.*
HOARSE—*cole sick wawa.*
HOARY—*t'kope.*
HOE—*la peosh.*
HOG—*cosho.*
HOGGISH—*kahkwa cosho.*
HOLD—*iskum; halo mahsh.*
HOLD, ON—*kloshe mitlite; kloshe wait; hold on.*
HOLE—*klawhap.*
HOLIDAY—*hyas Sunday; Sunday.*
HOLY—*kahkwa Saghalie Tyee.*
HOLLOW—*halo ikta mitlite.*
HONEST—*wake kapswalla; halo kumtux kapswalla.*
HONEY—*honey; kahkwa shuga.*
HONOR—*kloshe nem.*
HOP—*sopen.*
HOPE—*ticky kahkwa.*
HOPEFUL—*halo kwass.*
HOPS—*tlanemas.*
HORN—*stone; bone.*
HORRIBLE, HORRID—*hyas mesachie.*
HORROR—*hyas kwass.*
HORSE—*kuitan.*
HORSEBACK—*kopa kuitan.*
HORSEHAIR—*kuitan tupso.*
HORSE RACE—*cooley kuitan.*
HORSE SHOES—*kuitan shoes; chikamin shoes.*
HOSE—*stocken.*
HOSPITABLE—*kloshe.*
HOSTILE—*solleks.*
HOT—*hyas waum.*
HOUR—*tintin; dingding.*
HOUSE—*house.*
HOW—*kahta.*
HOW ARE YOU—*klahowya.*
HOWL—*kamooks yaka wawa.*
HOW LARGE—*kunaih hyas.*
HOW MANY—*kunsih.*
HUCKLEBERRIES—*shot olallie.*

HUMAN—*kahkwa man.*
HUMBLE—*halo proud.*
HUMOROUS—*heehee.*
HUNDRED—*tukamonuk.*
HUNGRY—*olo.*
HUNT—*mamook hunt.*
HURL—*mahsh.*
HURRY—*hyak; howh.*
HURT—(adj.) *kokshut.*
HURT—(v.) *chako kokshut.*
HURT ONE'S FEELINGS—*mamook sick tumtum; mamook kahta.*
HUSBAND, (MY)—*nika man.*
HUSH—*kopet wawa; kopet noise.*

I

I—*nika.*
ICE—*cole chuck.*
IDEA—*tumtum.*
IDENTICAL— *delate kahkwa.*
IDIOT—*pelton man.*
IDLE—*cultus mitlite.*
IF—*spose.*
IGNITE—*mamook piah.*
IGNORANT—*halo kumtux; blind kopa tumtum.*
ILL; ILLNESS—*sick.*
ILLTREAT—*mamook mesachie; mamook kahta.*
IMBIBE—*muckamuck.*
IMITATE—*mamook kahkwa.*
IMITATION—*kahkwa mamook.*
IMMATERIAL—*cultus.*
IMMEASURABLE—*halo kumtux kunsih hyas.*
IMMENSE—*delate hyas.*
IMMIGRATE—*chako kopa ikt illahee.*
IMMODEST, IMMORAL—*mesachie.*
IMPATIENCE—*halo ticky mitlite.*
IMPERFECT—*wake delate.*
IMPOSSIBLE—*wake skookum kopa.*
IMPROBABLE—(*nika*) *tumtum yaka halo kahkwa.*
IMPROPER—*wake kloshe.*
IMPROVE—*chako tenas kloshe.*
IN—*kopa.*
INABILITY—*wake skookum kopa.*
INASMUCH—*kahkwa.*
INCITE—*mamook waum yaka tumtum.*
INCOMPLETE—*wake yaka kopet.*
INDEED—*nowitka.*

INDEPENDENT—(he is) *cultus kopa* (yaka) *kopa huloima tillikums.*
INDIAN—*siwash.*
INDIAN MEDICINE—*kelale.*
INDIFFERENT—(I am) *cultus kopa nika.*
INDUCE—(him) *mamook haul yaka tumtum.*
INDULGE—*iskum.*
INDUSTRIOUS—*kwonesum mamook.*
INEBRIATE—*man yaka kwonesum pahtlum; man kwonesum muckamuck whiskey.*
INFANT—*tenas; chee tenas.*
INK—*klale chuck kopa mamook tzum.*
INQUIRE—*wawa.*
IN SHORE—*mahtwillie.*
INSIDE—*keekwulee.*
INSPIRE—*mamook waum yaka tumtum.*
INSTANTLY—*hyak.*
INSUFFICIENT—*wake hiyu.*
INTEND—(I) *nika tumtum.*
INTENTION—*tumtum.*
INTERCEDE—(you for me) *kloshe mika potlatch nika wawa kopa yaka.*
INEBRIATE—*man yaka kwonesum pahtlum; man yaka kwonesum muckamuck whiskey.*
INTERVAL—*tenas laly.*
INTIMATE—*kloshe.*
INVISIBLE—(to you) *wake kahta mika nanitch.*
INWARD—*keekwulee.*
IRON—*chikamin.*
IRRESOLUTE—*wake skookum tumtum.*
IRRIGATE—*mamook cooley chuck .*
IS—*mitlite* is sometimes used and sometimes no word is used.
ISLAND—*ailand; tenas illahee.*
IT—*yaka, yahka.*
ITCH—*tlihtlih.*
ITS—*kopa yaka; yakas; yaka.*
ITSELF—*yaka self.*
IVY—*stick kahkwa lope.*

J

JAIL—*skookum house.*
JARGON—(Chinook) *Chinook.*
JEALOUS—*sick tumtum.*
JERK—*hyas mamook haul.* (*Quick make haul.*)
JERKED BEEF—*moosmoos itlwillie chako dly.*

JEST—*cultus wawa.*
JOB—*mamook.*
JOIN—*chako kunamokst.*
JOKE—(n.) *cultus wawa.*
JOKE—(v.) *mamook heehee.*
JOLLY—*heehee tumtum.*
JOURNEY—*cooley.*
JOY, JOYFUL—*youtl tumtum.*
JUDGE—*tyee kopa court.*
JUG—*stone lapooti.*
JUICE—*olallie chuck.*
JUMP, TO—*sopena.*
JUST—*delate.*

K

KAMASS ROOT—*lakamass.*
KETTLE—*ketling.*
KEY—*lekleh.*
KICK, TO—*mamook kokshut; chukkin.*
KILL—*mamook memaloose.*
KIND—*kloshe.*
KINDRED—*tillikums.*
KISS—*bebe.*
KITTEN—*tenas pishpish.*
KNEEL—*mamook kahkwa* (showing how).
KNIFE—*opitsah.*
KNIT—*mamook stocken.*
KNOT—*lemah; lemah kopa stick.*
KNOCK. TO—*koko; mamook kokshut; mamook kahkwa* (showing how).
KNOTTY—*hunlkih; hiyu lemah.*
KNOW, TO; KNOWLEDGE—*kumtux.*
KNUCKLE—*yahkwa kopa lemah* (point to it).

L

LABOR—*mamook.*
LACK—*wake hiyu.*
LADY—*klootchman.*
LAMB—*tenas sheep; tenas lemooto; sheep yaka tenas.*
LAME—*klook teahwit; sick kopa lepee.*
LAMENT—*cly tumtum.*
LAND—*illahee.*
LANDLORD—*tyee.*
LAND OTTER—*inamooks.*
LANE—*ooahut.*

LANGUAGE—*la lang.*
LARD—*cosho glease.*
LARGE—*hyas.*
LARK—*tenas kalakala.*
LAST—*delate kimta; kimta kopa konoway.*
LATELY—*chee; tenas ahnkuttie.*
LAUGH—*heehee; mamook heehee.*
LAUGHTER—*heehee.*
LAUNCH—*mahsh boat; ship kopa chuck.*
LAWN—*kloshe tupso illahee.*
LAY—*mahsh.*
LAZY—*lazy.*
LEAD—(n.) *kalitan.*
LEAD—(v.) *mamook cooley.*
LEADER—*tyee.*
LEAN—(adj.) *halo glease.*
LEAN—(v.) *lagh.*
LEAP, TO—*sopena.*
LEARN—*iskum kumtux; kumtux.*
LEARNED—*kumtux hiyu.*
LEAST—*elip tenas kopa konaway.*
LEATHER—*skin; dly skin.*
LEAVE—(v.) *mahsh; klatawa.*
LEAVE, OFF, TO—*kopet.*
LECTURE—*wawa.*
LEG—*teahwhit; lepee.*
LEGAL—*kloshe kopa law.*
LEGEND—*wawa; wake delate wawa.*
LEGGINGS—*mitass.*
LEGISLATURE—*tyee man klaska mamook law.*
LEND, TO—*ayahwhul; ticky owe.*
LENT—(n.) *lekalem; ole time.*
LESS—*tenas.*
LETTER—*papah.*
LEVEL—*konaway kahkwa; flat.*
LIAR—*yaka kumtux wawa kliminawhit.*
LIBERAL—*kloshe kopa cultus potlatch.*
LICK, TO—(v.) *klakwun.*
LICE—*inapoo.*
LIE—(n.) *kliminawhit wawa.*
LIE—(v.) *wawa kliminawhit.*
LIE DOWN—*mitlite.*
LIGHT—(not heavy) *halo till; wake till.*
LIGHT—(not dark) *halo polaklie.*
LIGHTNING—*saghalie piah.*
LIKE—(adj.) *kahkwa.*
LIKE—(v.) *ticky.*
LIMB—*lemah; stick yaka lemah.*
LINGER—*mitlite; halo chako.*
LINGUIST—*yaka kumtux hiyu lalang.*
LINIMENT—*lametsin kopa skin; optlah.*

LIPS—*lapush* (point to them).
LISP—*wake delate wawa.*
LISTEN—*hah; nanitch.*
LITTLE—*tenas.*
LIVE—(adj.) *halo memaloose*
LIVE—(v.) *mitlite.*
LODGE—(n.) *tenas house; siwash house.*
LOFTY—*Saghalie.*
LOGGING CAMP—*stick house.*
LONELY—*kopet ikt.*
LONG—*youtlkut.*
LONG AGO—*ahnkuttie.*
LOOK, TO—*nanitch; nah.*
LOOK AROUND—*cultus nanitch .*
LOOK HERE!—*nah.*
LOOK OUT—*kloshe nanitch.*
LOOKING GLASS—*shelokum.*
LOOSE—(v.) *stoh; mahsh kow.*
LOUSE—*inapoo.*
LOSE THE WAY—*tsolo; tseepie ooahut.*
LOVE, TO—*Ticky.*
LOW—*keekwulee.*
LOWER—(adj.) *Elip keekwulee.*
LOWER—(v.) *mamook keekwulee.*
LOWLY—*halo ploud tumtum.*
LUKEWARM—*tenas lazy; tenas waum.*
LUG—*lolo.*
LUMBER—*laplash.*
LUNCH—*muckamuck.*

M

MAD—*solleks.*
MADAM—*klootchman.*
MAGIC—*tahmahnawis.*
MAGISTRATE—*tyee.*
MAGNIFICENT—*delate hyas kloshe.*
MAIZE—*corn; esalth.*
MAJORITY—*elip hiyu.*
MAKE, TO—*mamook.*
MALE—*man.*
MALICE—*mesachie tumtum; solleks.*
MALLARD DUCK—*hahlhaht.*
MAMA—*mama.*
MAN—*man.*

MANAGE—*tolo; mamook.*
MANGLE—*hiyu mamook cut.*
MANKIND—*konaway tillikums.*
MANLY—*kahkwa man.*
MANNER—*kahkwa kwanesum yaka mamook.*
MANUFACTORY—*moola.*
MANY—*hiyu.*
MAPLE—*isick stick.*
MARBLE—*kloshe stone.*
MARE—*klootchman kuitan.*
MARK—(n.) *tzum.*
MARK—(v.) *mamook tzum.*
MARKET—*mahkook house.*
MARRIAGE, MARRY—*malieh.*
MASK—*stick seeowist.*
MASSACRE—(v.) *cultus mamook memoloose.*
MASS—(ceremony of) *la messe.*
MAST—*ship stick.*
MAT—*kliskwiss.*
MATERNAL—*kahkwa mama.*
MATRIMONY—*malieh.*
MATRON—*tyee klootchman.*
MATTOCK—*lapeosh.*
MATURE—*piah.*
MAXIMUM—*elip hiyu kopa konaway.*
MAYOR—*tyee kopa town.*
ME—*nika.*
MEADOW—*tupso illahee.*
MEAN—*delate cultus; wake kloshe.*
MEASURE, TO—*tahnim; mamook measure.*
MEAT—*itlwillie; meat.*
MEDICINE—*la metsin.*
MEDITATE—*mamook tumtum.*
MEEK—*kloshe; halo solleks; kwan.*
MEET—*chako kunamokst.*
MELANCHOLY—*sick tumtum.*
MELT—*chako chuck; chako kahkwa chuck; chako klimmin.*
MEMORY—*tumtum.*
MEND, TO—*mamook tip-shin.*
MENTAL—*kopa tumtum.*
MENTION—*wawa.*
MERCHANDISE—*iktas.*
MERCHANT—*mahkook man.*
MERCHANTABLE—*kloshe kopa mahkook.*
MERCIFUL—(to be) MERCY—(to have) *mamook klahowya.*
MESSAGE—(verbal) *wawa.*
MESSAGE—(written) *papah.*
METAL, METALLIC—*chikamin; kahkwa chikamin.*
METROPOLIS—*tyee town.*
MIDDAY—*sitkum sun.*
MIDDLE, THE—*katsuk; sitkum.*

MIDNIGHT—*sitkum polaklie.*
MIDSUMMER—*sitkum kopa waum illahee.*
MIDST—*kunamokst.*
MIGHT—(n.) *skookum;* (imp. of may; *klonas*).
MIGRATE—*klatawa.*
MILD—*kloshe.*
MILK—*tatoosh.*
MILKMAN—*tatoosh man.*
MILKEY—*kahkwa tatoosh.*
MILL—*moola.*
MILLER—*moola man.*
MIMIC—*mamook kahkwa.*
MIND, THE—*tumtum.*
MINE—*illahee kah chikamin mitlite.*
MINGLE—*klatawa kunamokst; mamook kunamokst; mahsh kunamokst.*
MINISTER—*leplet.*
MINOR—*tenas; elip tenas.*
MISCHIEF—*cultus mamook.*
MISCONDUCT—*mesachie mamook.*
MISPRONOUNCE—*halo delate wawa; tseepie wawa; huloima wawa.*
MISS, TO—*tseepie.*
MISSIONARY—*leplet.*
MISTAKE—(v.) *mamook tseepie.*
MISTAKE—(n.) *tseepie mamook.*
MISTY—*tenas snass.*
MISUNDERSTAND—*halo kumtux.*
MIX—*mamook kunamokst; mamook klimmin.*
MOCCASINS—*skin-shoes.*
MOCK—*mamook shem; mamook heehee.*
MODERATE—*wake hyak.*
MODEST—*kloshe.*
MOISTURE—*tenas chuck.*
MOLASSES—*melass; silup; molassis.*
MONDAY—*ikt sun.*
MONEY—*chikamin; dolla.*
MONTH—*moon.*
MONTHLY—*ikt moon—ikt moon.*
MOON—*moon.*
MOONLIGHT: MOONSHINE—*moon yaka light.*
MOOSE—*ulchey; hyas mowitch.*
MORAL—*kloshe.*
MORE—*weght; elip hiyu.*
MORNING—*tenas sun.*
MOSS—*tupso.*
MOSQUITO—*melakwa; dago.*
MOST—*elip hiyu kopa konaway.*
MOTHER—*mama; naah; naha.*
MOTHERLESS—*halo mama.*

MOTHERLY—*kahkwa mama.*
MOUNTAIN—*la monti; stone illahee; lamotai.*
MOURN—*cly tumtum.*
MOUSE—*hoolhool; cultus hoolhool.*
MOUTH—*la push; la boos.*
MOVE—*tenas mahsh; mamook move.*
MOW—*mamook cut; mamook tlkope.*
MOWER—*machine kopa mamook cut hay.*
MUCH—*hiyu; hiyu.*
MUD—*mud; klimmin illahee.*
MUDDY—(muddy water) *illahee mitltie kopa chuck.* (Land is with water).
MUDDY—(muddy ground) *chuck mitlite kopa illahee* (Water is with Land).
MULE—*le mel; lemool.*
MULISH—*kahkwa lemool.*
MUM—*halo wawa.*
MURDER—*mamook memoloose.*
MURMUR—(n.) *tenas pight wawa.*
MURMUR—(v.) *potlatch tenas pight wawa.*
MUSE—*mamook tumtum.*
MUSIC—*sing.*
MUSICIAN—*man yaka kumtux sing.*
MUSICAL INSTRUMENT—*tin tin; (Indian pompom).*
MUSKET—*musket.*
MUSSELS—*toluks; mussels.*
MUST—*mamook skookum haul.*
MUSTARD—*piah tupso.*
MUTE—*halo wawa.*
MUTTER—*wawa.*
MUTTON—*sheep yaka meat; lemooto yaka itlwillie.* (Sheep, his meat).
MY, MINE—*nika; kopa nika; nikas.*
MYSELF—*nika self.*
MYSTERY—*hyas huloima.*

N

NAILS—*le cloo; nail.*
NAKED—*halo ikta mitlite.*
NAME—*nem; yahhul.*
NAMELESS—*halo nem,*
NAP—*tenas sleep; tenas moosum.*
NARROW—*halo wide.*
NASTY—*wake kloshe; mesachie.*

NATION—*tillikums.*
NATIVE—*delate yaka illahee.*
NAVIGATE—*klatawa kopa chuck.*
NAY—*wake; halo.*
NEAR—*wake siah.*
NEAT—*kloshe.*
NECK—*le cou; lecoo.*
NEED—*hyas ticky.*
NEEDLE—*keepwot; tupshin.*
NEGATIVE—*halo; wake.*
NEGLECT—*halo kloshe nanitch.*
NEGRO—*klale man; nigga.*
NEIGHBORHOOD—*tilikums mitlite wake siah.*
NEPHEW—*sister* or *ats* or *kahpo* or *ow yaka tenas man.*
NEVER—*wake kunsih.*
NEW—*chee.*
NEWS—*chee wawa.*
NICE—*kloshe.*
NIECE—*sister* or *ats* or *ow* or *kahpo yaka tenas klootchman.*
NIGH—*wake siah.* (not far).
NIGHT—*polaklie.*
NINE—*kweest; kwaist.*
NINETEEN—*tahtelum pe kweest.*
NINETY—*kweest tahtlum.*
NIP—*mamook stop; mamook cut.*
NO, NOT—*halo; wake.*
NOBODY—*tillikum.*
NOD—*kahkwa sleep; moosum; wake siah sleep; moosum.*
NOISE—*noise; latlah.*
NOISELESS—*halo noise.*
NOISY—*hiyu noise.*
NONE—*halo; wake.*
NONSENSE—*cultus wawa.*
NOON—*sitkum sun.*
NORTH—*kah cole chako.*
NOSE—*nose; emeets.*
NOT—*halo; wake.*
NOTHING—*halo ikta.*
NOT YET—*kawek.*
NOURISH—*potlatch muckamuck; kloshe nanitch.*
NOW—*alta.*
NOWHERE—*halo kah.*
NUMB—*kahkwa memaloose.*
NUMBER—*klonas kunsih.*
NUMERALS—
1. *ikt; icht.*
2. *mokst; moxt.*
3. *klone.*
4. *lakit; lokit.*
5. *kwinnim.*
6. *taghum; tughum.*

7. *sinamokst; sinamoxt.*
8. *stotekin.*
9. *kwaist; kweest.*
10. *tahtlum.*
11. *tahtlum pe ikt.*
20. *mokst moxt tahtlum.*
100. *ikt takamonuk; icht tukamonuk; tahtlum-tahtlum,*—ten tens.

NURSE—(n.) *klootchman; man yaka kloshe nanitch.*
NURSE—(v.) *kloshe nanitch.*
NUTS—*tukwilla; toholal; nuts.*

O

OAK—*kull stick.*
OAR—*la lahm.*
OATS—*la wen; la ween.*
OBEDIENCE, OBEDIENT, OBEY—*iskum wawa; mamook kahkwa yaka wawa.*
OBJECT—*wawa halo.*
OBLIGE— (a favor)—*mamook help.*
OBSCENE—*mesachie.*
OBSCURE—*halo delate kumtux.*
OBSERVE—*nanitch.*
OBTAIN—*nanitch.*
OCEAN—*hyas salt chuck.*
OCHRE—*kawkawak illahee.*
ODD—*huloima.*
ODOR—*humm.*
OFF—*klak.*
OFFEND—*mamook solleks; mamook kahta.*
OFFER—*ticky potlatch.*
OFFICER—*tyee.*
OFF SHORE—*mahtlinnie.*
OFTEN—*hiyu times.*
OIL—(n.) *glease.*
OIL—(v.) *mamook glease.*
OIL CLOTH—*snass sail.*
OILY—*kahkwa glease.*
OINTMENT—*lametsin; lametsin kopa skin.*
OLD, OLD MAN—*oleman.*
OLD WOMAN—*lummieh.*
OMIT—*mahsh.*
ON—*kopa.*
ONE—*ikt.*
ONE OR ANOTHER—*ikt-ikt.*

ONE-EYED—*ikt seeowist.*
ONION—*unjun; ulalach; lesoio.*
ONION—(wild) *kalaka.*
ONLY—(one) *kopet ikt.*
OPEN—*kahlakl; halakl.*
OPERATE—*mamook.*
OPINION—*tumtum.*
OPPOSITE—*enati.*
OR—*pe.*
ORATION—*wawa.*
ORATOR—*man yaka delate kumtux potlatch wawa.*
ORDER—(v.) *mahsh wawa; potlatch wawa.*
ORDER, TO—*mahsh tumtum.*
ORCHARD—*kah hiyu apple stick mitlite.*
ORE—*chikamin stone.*
ORIGINAL—*chee; slip; olishinel.*
ORPHAN—*halo papa halo mama.*
OTHER—*huloima.*
OTTER (sea)— *nawamuks.*
OTTER—(land) *nenamooks.*
OUGHT—*delate kloshe.*
OUR, OURS—*nesika; kopa nesika.*
OURSELVES—*nesika self.*
OUT, OUTDOORS, OUTSIDE—*klahanie.*
OUTLAW—*hyas mesachie tillikum.*
OVAL—*kahkwa egg.*
OVEN—*oven; kah mamook piah sapolil.*
OVER—(above) *saghalie.*
OVER—(other side) *enati.*
OVERALLS—*klahanie sakolleks.*
OVERCOAT—*hyas kapo.*
OVERBOARD—*klahanie kopa boat.*
OVERCOME—*tolo.*
OVERSHOES—*klahanie shoes; saghalie shoes.*
OVERTHROW—*mamook halo; tolo.*
OWL—*waugh waugh; kwel kwel.*
OX—*man moosmoos; moosmoos.*
OYSTER—*chetlo; oysters; klogh-klogh.*

P

PACIFY—*mamook kloshe.*
PACK—(n.) *ikt kow.*
PACK—(v.) *lolo.*
PACKAGE—*ikt kow.*
PADDLE—(n.) *isick.*

PADDLE—(v.) *mamook isick.*
PAID—*potlatch pay; dolla.*
PAID—(passive) *iskum pay; dolla.*
PAIN—*sick; pain*; *addedah; anah.*
PAINT—*pent.*
PAINT, TO—*mamook pent.*
PAIR—*mokst.*
PALACE—*hyas kloshe house.*
PALE—*t'kope.*
PAMPHLET—*tenas book.*
PANSY—*kloshe tupso.*
PANT—*skookum mamook wind.*
PANTHER—*hyas pishpish.*
PANTS—*sakolleks.*
PAP—*lip tatoosh.*
PAPA—*papa.*
PAPER—*papah.*
PAPPOOSE—*tenas; pappoos* (seldom used).
PARADE—(n.) *show.*
PARADE—(v.) *mamook show; kloshe klatawa.*
PARDON—*mamook klahowya.*
PARENTS—*papa pe mama.*
PARK—*kloshe illahee.*
PARSON—*leplet.*
PARSONAGE—*leplet yaka house.*
PART—*sitkum.*
PARTAKE—*iskum.*
PASS—(v.) *klatawa; klatawa enati.*
PASTOR—*leplet.*
PATERNAL—*kahkwa papa.*
PATH—*ooahut.*
PAW—*kamooks*; *itchwoot yaka lepee* (Bear, his foot).
PAY—*pay; potlatch dolla.*
PEAS—*le pwau; peas*; *lepwah.*
PEEP—*tenas nanitch.*
PELT—*skin.*
PEN—(fence) *kullaghan.*
PEN—(for writing) *pen; tzum stick.*
PENANCE—*lapelitans; laplitas.*
PENCIL—*pencil; tzum stick.*
PENITENT—*sick tumtum.*
PENITENTIARY—*hyas skookum house.*
PENMAN—*tzum man.*
PENTECOST—*lapatkot.*
PEOPLE—*tillikum; tillikums.*
PERFECT—*delate kloshe.*
PERFUME—*lametsin kopa nose.*
PERHAPS—*klonas.*
PERIL—*mesachie mitlite.*
PERMANENT—*kwonesum mitlite.*
PERMIT—*wawa nowitka.*

PERPETUAL—*knowesum.*
PERSPIRATION—*chuck mitlite kopa skin.*
PERSPIRT—*chuck kopa skin.*
PERSEVERE, PERSIST—*kwonesum; mamook.*
PERSON—*tillikum.*
PERSUADE—*wawa pe toto.*
PERSON—*tillikum.*
PERUSE—*mamook read.*
PETRIFIED—*chako stone.*
PETTICOAT—*kalakwahtie; keekwulee coat kopa klootchman; petticoat; kalakwapte.*
PHOTOGRAPH—*tzum seeowist.*
PHYSIC—*lametsin.*
PHYSICIAN—*doctin.*
PICK—(n.) *pick;* (v.) *iskum; ticky.*
PICNIC—*muckamuck heehee.*
PICTURE—*tzum; papah.*
PIECE—*sitkum.*
PIETY—*kloshe tumtum kopa Saghalie Tyee.*
PIG—*cosho; tenas cosho.*
PIGEON—*pigeon; kwass kalakala.*
PILE—(n.) *hiyu.*
PILOT—*pilot; man yaka mamook cooley.*
PILL—*lametsin.*
PIN—*pin; kwikweens.*
PINE—*lagome stick.*
PIPE—*la peep; pipe.*
PITCH—*la gome.*
PITCHY—*la gome mitlite.*
PITY—(v.) *mamook klahowya.*
PLACE—(his) *kah yaka mitlite.*
PLAIN—(n.) *kloshe illahee.*
PLAIN—(adj.) *kloshe; delate.*
PLAN—(n.) *tumtum.*
PLAN—(v.) *mamook tumtum.*
PLANK—*laplash.*
PLATE—*la siet; plate.*
PLAY—(n.) *heehee.*
PLAY—(v.) *mamook heehee.*
PLAYHOUSE—*heehee house.*
PLAY WITH STRINGED INSTRUMENT—*mamook tuletule.*
PLEAD—*skookum wawa.*
PLEASANT—*please; kloshe.*
PLEASED—*youtl; kwatl.*
PLENTIFUL—*plenty; hiyu.*
PLOW, PLOUGH—(n.) *le shalloo; plow; klugh.*
PLOW, PLOUGH—(v.) *mamook plow; mamook kokshut illahee; klugh illahee.*
PLURAL—*hiyu.*
POLE—*la pehsh; pole.*
POND—*memaloose chuck.*

PONDER—*mamook tumtum.*
POOL—*tenas chuck.*
POOR—*halo ikta; klahowyum.*
POPE—*lepap.*
POPULAR—*kloshe kopa hiyu tillikums.*
POPULATION—*tillikums.*
PORK—*cosho; cosho itlwillie.*
POSSESS—*mitlite.*
POSSIBLE—*skookum kopa.*
POSTMASTER—*tyee kopa papah house.*
POSTPONE—*wawa "alki mamook".*
POTATO—*wappato; lapatak.*
POTENT—*skookum.*
POUND—*pound; till.*
POUR—*mahsh*; *wagh.*
POVERTY—*klahowum.*
POWDER—*polallie.*
POWER—*skookum.*
PRACTICE—*mamook.*
PRAIRIE—*kloshe illahee; tupso illahee.*
PRAIRIE WOLF—*talapus; hyas opoots talapus.* (Pig tail wolf).
PRAISE—*wawa mahsie.*
PRAY—*wawa kopa Saghalie Tyee.*
PRAYER—*wawa kopa Saghalie Tyee; plie; laprier; talapusha.*
PREACHER—*leplet.*
PRECIOUS—*hyas kloshe; hyas mahkook.*
PRECISE—*delate.*
PREFER—*elip ticky.*
PREGNANT—*mitlite tenas kopa yaka belly.*
PREPARE—*mamook kloshe.*
PRESENT—(n.v.) *cultus potlatch.*
PRESENTLY—*alki*; *winapie.*
PRESERVE—*kloshe nanitch.*
PRESIDENT—*tyee kopa Washington.* (Chief at Washington).
PRESS—*mamook kwotl.*
PRETEND—*halo delate mamook; wawa.*
PRETTY—*kloshe; toketie.*
PREVAIL—*tolo.*
PRICE—(what) *kunsih dolla.*
PRICK—*mamook kahkwa needle.*
PROUD—*youtl tumtum.*
PRIEST—*le plet.*
PRIME—*elip.*
PRINT—*mamook tzum.*
PRIOR—*elip.*
PRISON—*skookum house.*
PRISONER—*tillikum kopa skookum house.*
PRIVATE—*kopet ikt.*
PROBABLY—*klonas nowitka.*
PROBABLY NOT—*klonas halo.*

PROCLAIM, PROCLAMATION—*wawa.*
PROFANE—*wake kloshe kopa Saghalie Tyee.*
PROFIT—*tolo.*
PROGENITOR—*ahnkuttie papa.*
PROHIBIT—*mamook stop; mamook kopet.*
PROMISE—*delate wawa.*
PROMPT—*hyak.*
PROPHET—*leplet yaka wawa elip; plopet.*
PROSPER—*tolo.*
PROTECT—*kloshe nanitch.*
PROUD—*youtl; kwelth; youtl tumtum.*
PROVE—*delate kumtux.*
PROVIDE—*iskum iktas; kloshe nanitch.*
PROVIDED, THAT—*spose.*
PROVOKE—*mamook solleks.*
PROVOKE—(passive) *chako solleks.*
PROW—*nose kopa boat, ship.*
PROWL—*cultus klatawa.*
PUBLIC—*kloshe kopa konaway tillikums.*
PUBLISH—*mamook kumtux.*
PUGILIST—*man yaka ticky pight.*
PUGNACIOUS—*ticky pight.*
PUKE—*muckamuck yaka kilapie; kilapie muckamuck; mahsh yaka muckamuck klahanie kopa yaka lapush.*
PULL—*haul.*
PULL OFF—*mamook haul; mamook tlak.*
PUP, PUPPY—*tenas kahmooks.*
PURCHASE—*mahkook.*
PURE—*delate kloshe.*
PURPLE—*wake siah klale.*
PURPOSE—*tumtum.*
PURSE—*dolla yaka lesak; lesak kopa dolla.*
PURSUE—*klatawa kimta.* (Go after).
PUSH—*mamook push; kwutl.*
PUT—*mahsh.*
PUTRID—*humm.*
PUTRIFY—*chako humm.*
PUZZLE—(v.) *halo klap tumtum.*

Q

QUAIL—(n.) *illahee; kulakala.*
QUAIL—(v.) *chako kwass.*
QUARREL—*solleks wawa; tenas pight.*
QUARREL—(v.) *chako solleks; mamook pight.*

QUARTER—*tenas sitkum.*
QUARTER—(of a dollar) *kwahta.*
QUARTERLY—*ikt time kopa klone moon.*
QUARTZ—*tkope stone.*
QUEEN—*tyee klootchman.*
QUEER—*huloima.*
QUELL, QUENCH—*mamook kopet.*
QUESTIONS—*wawa.*
QUICK, QUICKLY—*hyak.*
QUIET—*kwann.*
QUILLS—*tepeh; kalakala yaka tupso.*
QUILT—*quilt; tzum paseesie.*
QUILT—*kopet.*
QUIVER—*stick kalitan lesak.*
QUORUM—*elip sitkum.*

R

RABID—*hyas solleks.*
RABBLE—*cultus tillikums.*
RABBIT—*kwitshadie; kwitshoddle.*
RACE—*hyak cooley.*
RACE HORSE—*cooley kuitan; kuitan yaka kumtux cooley.*
RAGGED—*iktas yaka kokshut.*
RAIN—*snass.*
RAISE—*mamook saghalie.*
RAINY—*hiyu snass.*
RAKE—*comb kopa illahee.*
RAMBLE—*cultus cooley.*
RANCH—*illahee; ranch.*
RAP—*mamook kokshut; koko.*
RAPE—*kapswalla klootchman.*
RAPID—*hyak.*
RAPIDS—*skookum chuck; cooley chuck.*
RARE—*wake hiyu.*
RASCAL—*mesachie tillikum.*
RASH—*hyas file; hyas lalim.*
RASPBERRIES—*seapho olallie; itlawa.*
RAT—*hyas hoolhool; colecole.*
RATHER—*elip ticky.*
RATTLE—*shugh* (shake).
RATTLESNAKE—*shugh opoots; shek opoots.*
RAVE—*chako clazy.*
RAVEN—*kaka,* (caw caw).
RAW—*wake yaka piah; halo piah.*
RAZOR, KNIFE—*opitsah.*

RAZOR FISH—*ona.*
REACH—*ko; iskum; mamook; kwotl.*
READ, REALLY—*delate.*
REAP—*mamook cut.*
REAR—*kimta.*
REASON—(v.) *mamoon tumtum.*
REASON—(what) (n.) *pe kahta.*
REASSEMBLE—*wegt klatawa.*
REASSERT—*wegt wawa.*
REBEL, REBELLION—*pight kopa tyee.*
REBUILD—*wegt mamoon house.*
REBUKE—*skookum wawa.*
RECALL—*weght wawa.*
RECEDE—*killapie.*
RECEIVE—*iskum.*
RECENT—*chee.*
RECKON—*mamook tumtum.*
RECLINE—*mitlite.*
RECOGNIZE—*kumtux.*
RECOLLECT—*klap tumtum.*
RECOMMEND—*wawa kloshe.*
RECONQUER—*weght tolo.*
RECONSIDER—*weght mamook tumtum.*
RECOUNT—*weght wawa.*
RECOVER—*iskum.*
RECREATION—*kloshe time.*
RECUMBRENT—*mitlite.*
RED—*pil.*
REDDEN—*pilpil.*
REDDISH—*wake siah pil; kahkwa pil.*
RED HOT—*hyas waum pe chako pil.*
REDUCE—*mamook keekwulee.*
RE-EMBARK—*weght klatawa kopa boat.*
RE-ENTER—*weght klatawa kopa house.*
REFINE—*mamook delate kloshe.*
REFORM—*chako kloshe.*
REFRESH—*chako chee.*
REFUND—*killapie dolla.*
REFUSE—(n.) *cultus ikta.*
REFUSE—(v.) *wawa halo;* (if unobligingly) *mamook kwish.*
REGRET—*sick tumtum.*
REGULAR—*kwonesum kahkwa.*
REJECT—*mahsh.*
REJOICE—*youtl tumtum.*
RELATE, TO—*yiem; wawa.*
RELATION, RELATIVE—*tillikum.*
RELEASE—*mahsh; mahsh kow.*
RELIABLE—*kloshe; halo nika kwass kopa yaka*
RELIEF—*help.*
RELIEVE—*mamook help; potlatch help.*
RELIGION—*saghalie tyee yaka wawa.*

RELISH—*kloshe kopa lapush.*
REMAIN—*mitlite.*
REMAINDER—(what) *kunsih mitlite.*
REMAINDER—(this is) *okoke mitlite.*
REMARRY—*weght malieh.*
REMEDY—(n.) *kloshe lametsin.*
REMEDY—(v.) *mamook kloshe.*
REMEMBER—(not to forget) *mitlite kopa tumtum; wake kopet kumtux.*
REMEMBER—(to remember after being forgotten) *klep tumtum.*
REMIT—*mahsh.*
REMORSE—*sick tumtum.*
REMOTE—*siah.*
REMOUNT—*weght klatawa saghalie.*
REMOVE—*mahsh lolo.*
REND—*mamook kokshut.*
RENEW—*mamook chee.*
RENOWN—*hyas kloshe nem.*
REPAIR—*mamook kloshe.*
REPEAL—*mamook halo.*
REPEAT—*weght wawa.*
REPLY—*killapie wawa.*
REPROVE—*potlatch skookum wawa.*
RESIDE—*mitlite.*
RESOLUTE—*skookum tumtum.*
RESOLVE—*mamook tumtum.*
REST—*cultus mitlite.*
RESTAURANT—*muckamuch house.*
RETREAT—(v.), RETURN, REVERSE—*killapie.*
REVIEW—*mamook tumtum.*
REVIVE—*wind killapie; killapie wind.*
RIBBON—*le loba.*
RICE—*lice.*
RICH—*halo klahowya; mitlite hiyu iktas pe dolla.*
RID—(get rid of) *mahsh.*
RIDE—*klatawa kope kuitan or chikchik.*
RIDICULE—(n.) *shem; heehee.*
RIDICULE—(v.) *mamook shem; mamook heehee.*
RIFLE—*callipeen.*
RIGHT—*kloshe.*
RIGHT HAND—*kloshe lemah.*
RING—*keweokweo.*
RING THE BELL—*mamook tintin.*
RIPE—*piah.*
RIPEN—*chako piah.*
RISE, GET UP—*mitwhit.*
RISK—*cultus kopa nika;* (I will risk it) *halo nika kwass.*
RIVER—*chuck; cooley chuck; liver.*
ROAD—*ooahut; wayhut.*
ROAM—*klatawa kah.*

ROAST—*mamook la pellah; mamook piah; mamook cook.*
ROB—*kapswalla.*
ROBIN—*pil koaten.*
ROCK, STONE—*hyas stone.*
ROCKY—*hiyu stone mitlite.*
ROE—(of fish) *pish eggs; pish lesep.*
ROLL—*killapie.*
ROOT—*stick keekwulee kopa illahee.*
ROPE—*lope.*
ROSE—(n.) *kloshe tupso.*
ROSIN—*lagome; kull lagome.*
ROT—*chako lotten.*
ROTTEN—*poolie; lotten.*
ROUND—*lolo; lowullo;* (whole; the entire of anything).
ROVE—*cultus kaltawa; cultus cooley.*
ROW—(v.) *mamook lalahm.*
ROWER—*man yaka kumtux mamook lalahm.*
RUBBER COAT—*snass coat.*
RUDDER—*boat opoots; ludder.*
RUDE—*cultus.*
RUIN—*mamook halo.*
RUM—*lum; whiskey.*
RUMOR—*cultus wawa.*
RUN—*hyak cooley.*
RUN AWAY—*kapswalla klatawa.*
RUPTURE—*kokshut.*
RUST—*pil ikta kopa chikamin.*

S

SABBATH, SUNDAY—*Sante.*
SABLE—*mink.*
SACK—*le sak.*
SACRAMENT—*Jesus yaka muckamuck; saklema.*
SACRED—*kloshe kopa Saghalie Tyee.*
SAD—*sick tumtum.*
SADDLE—*la sell.*
SAFE—*kloshe.*
SAIL—*sail.*
SAILOR—*shipman.*
SAINT—*lesai.*
SAINT JOHN—*Sai Sha.*
SALESMAN—*mahkook man.*
SALLAL BERRIES—*sallal olallie.*
SALMON—*salmon.*

SALT—*salt.*
SAME—*kahkwa.*
SAND—*polallie; polallie illahee; tenas stone kahkwa polallie.*
SANGUINE—*skookum tumtum.*
SAP—*chuck kopa stick.*
SASH—*la sanjel; belt.*
SATAN—*lejaub; diaub.*
SATANIC—*kahkwa lejaub.*
SATISFIED—(I am) *kloshe kopa nika.*
SATURDAY—*taghum sun.*
SAVAGE—*siwash.*
SAVE—*iskum.*
SAW—*la gwin; la scie; lasee.*
SAY, TO—*wawa; nah.*
SCALES—*ikta kopa mamook till.*
SCANT, SCANTY—*wake hiyu.*
SCARCE—*wake hiyu.*
SCARE—*mamook kwass.*
SCARF—*hyas sail kopa neck.*
SCATTER—*mahsh konaway kah.*
SCENT—(n.) *humn.*
SCENT—(v.) *mamook humn.*
SCHOLAR—*tenas kopa school; school tenas.*
SCHOONER—*mokst stick ship.*
SCISSORS—*le seezo; sezo.*
SCOLD—*skookum wawa.*
SCREAM—*hyas skookum cly.*
SCRIPTURE, BIBLE—*Saghalie Tyee yaka book; papah.*
SCYTHE—*hyas knife kopa hay; youtlkut opitsah.*
SEA—*salt chuck; sea.*
SEAL—*olhiyu; siwash cosho.*
SECOND—*mokst.*
SECRET—*ipsoot.*
SECURE—*kloshe.*
SEDUCE—*kapswalla.*
SEE, TO—*nanitch.*
SEEK—*mamook hunt*; *klatawa pe ticky klap.*
SEIZE—*iskum.*
SELDOM—*wake hiyu.*
SELECT—*iskum ikta mika ticky.*
SELL, TO—*mahsh mahkook.*
SEND—*mahsh.*
SENIOR—*elip.*
SENSE—*kumtux; latet.*
SEPARATE—(adj.) *huloima.*
SEPARATE—(v.) *mamook cut.*
SERIOUS—*wake heehee.*
SERMON—*Saghalie Tyee yaka wawa.*
SERPENT—*oluk; snake.*
SERVANT—*kahkwa elite.*
SERVE—*mamook.*

SEVEN—*sinamoxt; sinamokst.*
SEVENTEEN—*tahtlum pe sinamokst.*
SEVENTY—*sinamokst tahtlum.*
SEVERAL—*tenas hiyu.*
SEW, TO—*mamook tipshin; mamook sew.*
SHACKLE—*mamook kow; mahsh chikamin kopa yaka lemah.*
SHAKE, TO—*toto; hullel.*
SHALL—*alki; byby; winapie.*
SHALLOW—*wake wakewulee.*
SHAME—*shem.*
SHAMELESS—*halo shem; halo kumtux shem.*
SHARE—(it is my) *okoke nikas; okoke kopa nika.*
SHARK—*hyas kahmooks pish.*
SHARP—*yahkisilth; tsish; pahkisilth; iakessilh.*
SHARPEN, TO—*mamook tsish.*
SHATTER—*mamook kokshut.*
SHE, HER—*yahka; yaka.*
SHEEP—*lemoto.*
SHEET—*sail.*
SHELL MONEY—(the small size) *coopcoop; allekacheek.*
(the large) *hykwa; haikwa.*
SHINGLE—*lebahdo.*
SHINE—(v.) *mamook kloshe.*
SHINING—*towagh.*
SHIP—*ship.*
SHIRT—*shut.*
SHOAL—*wake keekwulee.*
SHOES—*shoes; shush; tikitlipa.*
SHOOT, TO—*mamook poo.*
SHORE—*illahee.*
SHORE—(towards) *matline.*
SHORT—*yuteskut; halo long.*
SHORTLY—*alki; winapie.*
SHOT—*tenas le bal; kalitan.*
SHOT POUCH—*kalitan lesac; tsolepat.*
SHOULDERS—*okchok.*
SHOUT, TO—*hyas wawa.*
SHOVEL—*la pell.*
SHOWER—*tenas snass.*
SHRIEK—*skookum wawa.*
SHUDDER—*kwass pe shake.*
SHUT, TO—*ikpooie; mamook ikpooie.*
SHY—*kwass.*
SICK—*etsitsa.*
SICKEN—*mamook sick.*
SICKLY—*tenas sick.*
SIDE—(this side) *yukwa;* (that side) *yahwa.*
SIFT, TO—*toto.*
SIGH—*tenas cly.*
SIGHTLESS—*halo nanitch; blind.*
SIGN—*kahkwa picture.*

SILENCE—(n.) *halo noise.*
SILENCE—(v.) *kopet noise; howh.*
SILK—*la sway; lasoy; laswa; slik cloth; skookum sail.*
SILLY—*kahkwa pelton.*
SILVER—*tkope chikamin; tkope dolla.*
SIMILAR—*kahkwa.*
SIMMER—*tenas liplip.*
SIMPLY—*kopet.*
SIN, SINFUL—*mesachie; lepeshe.*
SINCE—*kimta.*
SINCERE—*delate.*
SING, TO—*shantie.*
SINGLE—*kopet ikt.*
SINK, TO—*mahsh keekwulee* (it sinks) *klatawa keekwulee; klip.*
SINNER—*mesachie tillikum.*
SIP—*muckamuck chuck.*
SIRUP—*melass; silup.*
SISTER—*kahpho* (if older than the speaker); *elip ats.*
SISTERLY—*kahkwa ats.*
SIT, TO—*mitlite.*
SIX—*taghum*; *tohum.*
SIXTEEN—*tahtlum pe taghum.*
SIXTY-ONE—*taghum tahtlum pe ikt.*
SIZE—(what) *kunsih hyas.*
SKEPTIC—*man yaka halo ikum Saghalie Tyee yaka wawa.*
SKILL—*kumtux mamook.*
SKIN—*skin.*
SKULL—*bone kopa seeowist* (point to it).
SKUNK—*hum opoots; peshes; pipupiu; skubeyou.*
SKY—*koosagh; saghalie; ekusah.*
SLAB—*cultus laplash.*
SLANDER—*mesachie wawa; kliminawhit wawa.*
SLAP—*mamook kokshut.*
SLAVE—*elite; mistchimas*; *mistshimus.*
SLAY—*mamook memoloose.*
SLEEP—*moosum; sleep.*
SLEEPLESS—*halo moosum; halo sleep.*
SLEEPY—*ticky moosum; ticky sleep.*
SLEIGHT OF HAND—*tahmahnawis.*
SLIGHT—(adj.) *tenas.*
SLING—(v.) *mahsh.*
SLING—(n.) *tenas lope kopa mahsh stone.*
SLIP—*wake siah fall down.*
SLIPPERY—*cultus; loholoh.*
SLOW, SLOWLY—*klahwa; wake hyak.*
SLUT—*klootchman kahmooks.*
SLY—*ipsoot.*
SMALL—*tenas.*
SMELL, A—*humm.*
SMILE—*tenas heehee.*

SMITE—*mamook kokshut.*
SMOKE—(n.) *smoke.*
SMOKE—(v.) *mamook smoke.*
SMOKY—(very) *hiyu smoke.*
SMOOTH—*kloshe.*
SNAKE—*oluk; wahpoos; snake.*
SNARE, TRAP—*lapeage; kwalta.*
SNOW—*snow; cole snass.*
SO—*kahkwa.*
SOAK—*mitlite kopa chuck.*
SOAP—*soap.*
SOFT—*klimmin.*
SOIL—*illahee.*
SOLDIERS—*sogers.*
SOLELY—*kopet.*
SOLICIT—*wawa; ask.*
SOLITARY—*kopet ikt.*
SOME—*tenas hiyu; sitkum.*
SOMETIMES—*tenas hiyu times.*
SOMEBODY—*ikt man; klonas klaksta.*
SON—*tenas.*
SOON—*alki.*
SORCERER—*tahmahnawis man.*
SORE—*sick.*
SORRY, SORROW—*sick tumtum.*
SOUL—*tumtum; sele.*
SOUND—*noise; latlah.*
SOUP—*lasup; liplip muckamuck.*
SOUR—*kwatas; sour.*
SOUTH—*kah sun mitlite kopa sitkum sun.*
SOW—(n.) *klootchman cosho.*
SOW—(v.) *mahsh.*
SPADE—*la pell.*
SPARK—*tenas plah.*
SPARROW—*tenas kalakala.*
SPEAK, TO—*wawa.*
SPEAKER—*wawa man; man yaka kumtux wawa.*
SPECTACLES—*glass seeowist; dolla seeowist; lakit seeowist.*
SPEED, SPEEDY—*hyak.*
SPEND—*mahsh.*
SPIDER—*skookum* (when spoken of as a tahmahnawis).
SPILL, TO—*wagh; mahsh.*
SPINE—*bone kopa back.*
SPIRIT—*tumtum; life.*
SPIRITS—*tahmahnawis.*
SPIRITS—*lum; whiskey.*
SPIT—*mahsh lapush chuck; mamook toh.*
SPLENDID—*hyas kloshe.*
SPLIT, TO—*mamook tsugh; mamook kokshut; wagh; tsugh.*
SPLIT—(passive) *kokshut; chako kokshut; chako tsugh.*
SPOIL—*mamook spoil; mamook mesachie; mamook cultus.*

SPOIL—(passive) *spoil; chako spoil; puli.*
SPOON—*spoon.*
SPORT—*heehee.*
SPOTTED—*tzum; le kye.*
SPRING—(v.) *sopen; jump.*
SPRING—(n.) *tenas waum illahee.*
SPURS—*le see blo.*
SPY—*nanitch skookum.*
SQUALL—*skookum wind pe snass.*
SQUAW—*Siwash klootchman.*
SQUEAL—*wawa kahkwa cosho.*
SQUEEZE—*kwutl.*
SQUIRREL—*kwiskwis.*
STAB, TO—*klemahun; mamook cut; mamook kokshut kopa knife.*
STABLE—*kuitan house.*
STAG—*man mowitch.*
STAGE—*chikchik.*
STAGGER—*klatawa kahkwa pahtlum man.*
STALE—*oleman.*
STAMPS—(postage) *tzum seeowist.*
STAND, TO—*mitwhit.*
STARS—*tsiltsil; chilchil.*
STARE—*skookum nanitch.*
START—*klatawa; chee klatawa.*
STATE—*hyas illahee.*
STAY, TO—*mitlite.*
STEADY—(be) *kloshe nanitch.*
STEAL, TO—*kapswalla.*
STEAM—*smoke.*
STEAMER—*Piah ship; steamer; steamboat.*
STEEL—*chikamin; piah chikamin.*
STEER—*tenas man moosmoos.*
STENCH—*humm; piupiu.*
STERN—*opoots.*
STEW—*mamook liplip; lakanim.*
STICK—(n.) *stick.*
STICK—(v.) *mamook cut; mamook kwotl.*
STILL—(be) *kloshe kopet.*
STILL—(adj.) *kloshe.*
STING—(n.) *opoots klemahun.*
STINK, A—*piupiu; humm.*
STIR—*tenas klatawa.*
STIRRUP—*sitlay.*
STOCKINGS—*stocken; kushis.*
STOMACH—*belly; yakwahtin.*
STONE—*stone.*
STONY—*kahkwa stone; stone mitlite.*
STOOPED—*kaulkek; lah.*
STOP—(active) *mamook kopet; ikpooie; ka.*
STOP, TO—(imp.) *kopet.*

STORE—*mahkook house.*
STOREKEEPER—*mamkook man.*
STORM—(wind) *hiyu wind;* (rain) *hiyu snass.*
STORY—*enkahnam; wawa; yiem.*
STOVE—*stob; stove.*
STRAIGHT—*delate; delet; sipah.*
STRAIGHTEN—*mamook delate.*
STRANGE—*huloima tillikum.*
STRAP—(n.) *skin lope.*
STRAP—(v.) *mamook kow.*
STRAWBERRIES—*amote; ahmoteh.*
STRAY—*cultus klatawa; klatawa kah.*
STREAM—*chuck; cooley chuck.*
STREET—*ooakut kopa town.*
STRIKE—*mamook kokshut.*
STRING—*tenas lope.*
STRIPE—*tzum.*
STRIVE—*mamook skookum.*
STROLL—*cultus klatawa; cultus cooley.*
STRONG—*skookum.*
STRONGLY—*kahkwa skookum.*
STUDENT—*school tenas; tenas kopa school.*
STUDY—*mamook tumtum kopa papah or book.*
STUPENDOUS—*delate hyas.*
STUPID—*halo latet; kahkwa pelton.*
STUPOR—*kahkwa memaloose.*
STURGEON—*stutchun.*
SUBMERGE—*mahsh keekwulee kopa chuck.*
SUBMIT—*kopet.*
SUBSCRIBE—*mamook tzum.*
SUBSEQUENT—*kimta.*
SUBTRACT—*mamook haul.*
SUCCEED—*tolo.*
SUCH—*kahkwa.*
SUCK—*muckamuck.*
SUCKER—*katake.*
SUDDEN, SUDDENLY—*hyak.*
SUGAR—*shuga; le sook; shugah; shukwa.*
SUGARY—*kahkwa shuga.*
SUICIDE, TO COMMIT—*mamook memaloose yaka self.*
SUITABLE—*kloshe.*
SULKY, SULLEN—*solleks.*
SUM—*konoway.*
SUMMER—*waum illahee.*
SUMMON—*wawa kloshe yaka chako.*
SUN—*sun, otelagh.*
SUNDAY—*Sunday; Sante.*
SUNLIGHT—*sun yaka light.*
SUNRISE—*tenas sun; get up sun.*
SUNSET—*tenas polaklie; klip sun.*
SUP, SUPPER—*muckamuck kopa tenas polaklie.*

SUPPORT—*kloshe nanitch; Potlatch muckamuck pe konoway iktas.*
SUPPOSE—*spose; pos.*
SUPREME—*elip hyas kopa konoway.*
SURE—*delate; delate kumtux.*
SURGEON—*doctin.*
SURMISE—*mamook tumtum; tumtum.*
SURPRISE—*mamook tumtum; ikta okoke.*
SURRENDER—*kopet.*
SURVEY—*mamook tzum illahee.*
SURVIVOR—*man halo memaloose.*
SWALLOW—(n.) *tenas kalakala.*
SWALLOW—(v.) *muckamuck.*
SWAN—*kahloke; kahloken; cocumb; ouwucheh; keluk.*
SWAP—*huyhuy.*
SWEAR—*wawa mesachie; mamook swear.*
SWEAT—*chuck kopa skin.*
SWEEP, TO—*mamook bloom.*
SWEET—*tsee kahkwa shuga.*
SWELL—*chako hyas.*
SWIFT—*hyak.*
SWIFT WATER—*skookum chuck.*
SWIM—*sitshum; mamook swim.*
SWINE—*cosho.*
SWING—*hang.*

T

TABLE—*la tahb.*
TACKS—*tenas nails; tenas lecloo.*
TAIL—*opoots.*
TAKE, TO—*iskum.*
TAKE CARE—*kloshs nanitch.*
TAKE OFF, OR TAKE OUT—*mamook haul; mamook klah; mamook klak; mahsh.*
TALK—*wawa.*
TALKATIVE—*hiku wawa.*
TALE, OR STORY—*wawa; yiem; ehkahnam.*
TALL—*hyas tall.*
TALLOW—*moosmoos glease.*
TAMBOURINE OR INDIAN DRUM—*pompom.*
TAME—(adj.) *halo wind; halo lemolo; kwann.*
TAME—(v.) *mamook kwann.*
TAME—*kwass.* (The latter is the most used word, and kwann is the least).
TAP—*tenas kokshut.*

TART—*tenas sour; tenas kwates.*
TASK—*mamook.*
TASTE—*tenas muckamuck.*
TATTLE—*cultus wawa; yiem.*
TAVERN—*muckamuck house.*
TEA—*tea.*
TEACH, TO—*mamook kumtux; mamook teach.*
TEAR—(n.) *chuck kopa seeowist.*
TEAT—*tatoosh.*
TEDIOUS—*till; long.*
TEETH—*la tah.*
TELL, TO—*wawa; yiem.*
TEMPLE—*hyas church house.*
TEMPT—*haul kopa mesachie.*
TEN—*tahtlum; tahtelum.*
TEND—*kloshe nanitch.*
TENDER—*wake kull; waka skookum.*
TENT—*sail house.*
TERM (OF SCHOOL)—*kwahta.*
TERRIBLE, TERROR—*delate hyas mesachie.*
TERRITORY—*hyas illahee.*
TESTIMONY—*wawa kopa court.*
TESTIFY—*wava kopa court; delate yiem.*
THAN—*kopa.*
THANKS, THANKFUL—*mahsie.*
THAT—*okoke.*
THAT WAY—*yahwa.*
THAW—(water) *chako chuck;* (land) *chako klimmin.*
THE—sometimes *okoke* is used, a very definite *the* almost equal to that.
THEE—*mika.*
THEFT—*kapswalla.*
THEIR, THEIRS—*klaska; kopa klaska.*
THEM—*klaska.*
THEMSELVES—*klaska self.*
THERE—*yahwa; kopa.*
THEREABOUT—*wake siah yahwa.*
THEY—*klaska.*
THICK—(as molasses) *pitilh; pitlih.*
THIEF—*kapswalla man; tillikum, yaka kumtux kapswalla.*
THIGH—*lapea yahwa* (pointing to it).
THINE—*mika.*
THING—*ikta.*
THINGS—*iktas.*
THINK—*tumtum; mamook tumtum.*
THIRD—*klone.*
THIRSTY—*olo kopa chuck.*
THIRTEEN—*tahtlum pe klone.*
THIRTY—*klone tahtlum.*
THIRTY-ONE—*klone tahtlum pe ikt.*
THIS—*okoke.*

THIS WAY—*yukwa.*
THITHER—*yahwa.*
THORN—*needle kopa stick.*
THOROUGH—*delate.*
THOSE—*okoke.*
THOU, THY, THINE—*mika.*
THOUGHT—*tumtum.*
THOUGHTLESS—*halo tumtum.*
THOUSAND—*thousand; tahtlum tukanionuk; hioh.*
THRASH—*mamook pat.*
THREAD—*klapite; hwilom.*
THREAT—*mamook kwass.*
THREE—*klone.*
THRONG—*hiyu tillikums.*
THROW, THRUST, THROW AWAY—*mahsh.*
THUMB—*lemah* (pointing to it).
THUNDER—*skookum noise kopa saghalie.*
THURSDAY—*lakit sun.*
THUS—*kahkwa.*
THYSELF—*mika self.*
TIDE—*chuck chako pe klatawa.*
TIE—(v.) *mamook kow.*
TIGER—*hyas pishpish.*
TIMBER—*stick.*
TIMID—*kwass.*
TIN, TINWARE—*malah; tin*; *matah.*
TINT—*tzum.*
TIP, TO—*lagh.*
TIRE—(n.) *chikamin mitlite kopa chikchik.*
TIRED—*till.*
TO, TOWARDS—*kopa.*
TOBACCO—*bacca; kinootl; kinoos; kimoolth.*
TODAY—*okoke sun.*
TOGETHER—*kunamokst.*
TOLL—*mamook.*
TOMB—*memaloose illahee.*
TOMORROW—*tomolla.*
TONGUE—*la lang.*
TONIGHT—*okoke polaklie.*
TOO—*kunamokst.*
TOOTHACHE—*sick kopa tooth; ledan; ienes.*
TOP—(adj.) *saghalie.*
TORN—*kokshut; tlah tlah.*
TORPID—*kahkwa memaloose.*
TOSS—*mahsh.*
TOTAL—*konaway.*
TOUGH—*skookum*; *kull.*
TOW—*mamook haul.*
TOWARD—*kopa.*
TOWEL—*sail yaka mamook dly; seeowist pe lemah.*
TRACK—*tzum kah.*

TRADE—*huyhuy.*
TRADESMAN—*mahkook man.*
TRADITION—*ahnkuttie tillikums klaska wawa.*
TRAIL—*ooahut; tenas ooahut.*
TRAMP—*klatawa kopa lapea.*
TRANSFER—*lolo.*
TRANSGRESSOR—*mesachie man.*
TRANSLATE—*mamook cooley kopa huloima lalang.*
TRANSMIT—*mahsh; send.*
TRAP—*la piege; trap; la peage; kwaita.*
TRASH—*cultus iktas.*
TRAVEL—*klatawa; cooley.*
TRAVELER—*man yaka hiyu cooley.*
TREACHEROUS—*hyas tseepie; mesachie.*
TREASURER—*tillikum yaka kloshe nanitch dolla.*
TREE—*stick.*
TREE, FALLEN—*whim stick.*
TREMBLE, SHAKE—*hullel; hulul.*
TRIBE—*lalang.*
TRICK—*tseepie mamook.*
TRIM—(v.) *mamook cut; mamook kloshe.*
TROT, TO—*tehteh.*
TROUBLE—(n.) *trouble.*
TROUBLE—(v.) *mamook trouble; mamook till tumtum.*
TROUSERS—*sakolleks.*
TROUT—*trout; tenas fish; tzum salmon; tenas salmon.*
TRUE—*delate; halo kliminiwhit.*
TRUTH—*delate wawa.*
TRUNK—*lacasset.*
TUB—*tamolitsh.*
TUESDAY—*mokst sun.*
TURN—*killapie; howh.*
TURNING—*lahlah.*
TURNIP—*turnip; lenawo.*
TWELVE—*tahtlum pe mokst.*
TWENTY—*mokst tahtlum.*
TWENTY-ONE—*mokst tahtlum pe ikt.*
TWILIGHT—*tenas polaklie.*
TWINE—*tenas lope; klapite.*
TWIST—*mamook killapie* (showing how).
TWO, TWICE—*mokst.*
TYRO—*halo kumtux.*

U

UDDER—*tatoosh.*
UGLY—*cultus; wake toketie.*

ULTIMATE—*kimta; halo huloima.*
UMBRELLA—*tenas sail house kopa snass.*
UNABLE—*wake skookum.*
UNACCUSTOMED, UNACQUAINTED—*halo kumtux.*
UNAWARE—*halo kumtux.*
UNBELIEF—*halo iskum kopa tumtum.*
UNBIND—*mahsh kow.*
UNCEASING—*kwonesum.*
UNCHRISTIAN—*halo kahkwa Jesus.*
UNCIVILIZED—*wild.*
UNCLE—*tot; uncle; papa or mama yaka ow; chee.*
UNCLEAN—*hiyu mesachie mitlite.*
UNCONSCIOUS—*kahkwa memaloose.*
UNCORK—*mamook open.*
UNDER—*keekwulee; keekwillie.*
UNDERSTAND—*kumtux.*
UNDOUBTED—*delate.*
UNDRESS—*mahsh iktas.*
UNDYING—*halo memaloose.*
UNEQUAL—*wake kahkwa.*
UNEXPECTED—(to me) *nika tumtum halo yaka chako kahkwa.*
UNEXPLORED—*halo klaksta nanitch.*
UNFASTEN—*mahsh kow.*
UNFAVORABLE—*halo kloshe.*
UNFINISHED—*halo kopet.*
UNGODLY—*mesachie.*
UNHAPPY—*sick tumtum.*
UNINTELLIGIBLE—*halo kumtux.*
UNIT—*ikt.*
UNITE—*mamook join; mamook kunamokst; chako kunamokst.*
UNIVERSAL—*konaway.*
UNIVERSE—*konoway illahee konoway kah.*
UNJUST—*wake delate.*
UNKIND—*wake kloshe.*
UNKNOWN—*halo kumtux.*
UNLAWFUL—*wake kloshe kopa law.*
UNLOAD—*mahsh iktas.*
UNLOCK—*mamook halo lekleh.*
UNMEANING—*cultus; pelton.*
UNNOTICED—*halo nanitch.*
UNPOPULAR—*konaway tillikums halo ticky kahkwa.*
UNSALABLE—*wake kloshe kopa mahkook.*
UNTAMED—*lemolo; wild.*
UNTIE, TO—*mahsh kow; mamook stoh.*
UNTO—*kopa.*
UNTOLD—*halo wawa.*
UNTRUE—*kliminawhit.*
UNTURNED—*halo killapie.*
UNUSUAL—*huloima.*
UNWILLING—*halo ticky.*

UNWIND—*mamook killapie.*
UNWISE—*pelton.*
UNWHOLESOME—*wake kloshe.*
UNWORTHY—*halo kloshe; wake kloshe; mesachie.*
UP—*saghalie.*
UPBRAID—*cultus wawa.*
UPHEAVE—*mahsh kopa saghalie.*
UPHOLD—*mamook help; mamook skookum.*
UPLAND—*saghalie illahee.*
UPON—*saghalie kopa.*
UPPER, UPPERMOST—*elip saghalie.*
UPRIGHT—*delate; klosh; mitwhit.*
UPSET, UPSIDE DOWN—*killapie.*
UPWARD—*saghalie.*
URGE—*skookum wawa.*
URINATE—*mahsh chuck.*
US—*nesika.*
USE—*mamook use.*
USEFUL—*kloshe.*
USELESS—*cultus.*
USUAL—*kahkwa kwanesum.*
UTENSIL—*ikta.*

V

VACANT—*halo.*
VACCINATE—*mahsh lametsin kopa lemah yaka kloshe kopa smallpox.*
VAGABOND—*cultus tillikum.*
VEIL—*sail kopa seeowist.*
VAIN—*youth; proud.*
VALIANT—*skookum tumtum.*
VALISE—*tenas lacasset.*
VALLEY—*kloshe illahee; coulee.*
VANISH—*chako halo.*
VARY—*mamook huloima.*
VARY—(passive) *chako huloima.*
VAST—*hyas.*
VEAL—*tenas moosmoos yaka itlwillie.*
VEGETABLES—*konoway muckamuck chako kopa illahee.*
VEHEMENT—*skookum.*
VEHICLE—*chikchik.*
VEIN—*kah pilpil mitlite* (pointing to it).
VENGEANCE—*hyas solleks.*
VENISON—*mowitch.*

VERILY—*delate.*
VERMIN—*inapoo.*
VERY—*hyas.*
VERY SMALL—*hyas tenas.*
VESSEL—*ship.*
VEST—*la ween; la west.*
VICE—*mesachie.*
VICINITY—*wake siah.*
VICTOR—*tillikum yaka tolo.*
VICTORY—*tolo.*
VICTUALS—*muckamuck.*
VIEW—*nanitch.*
VIGIL—*wake moosum.*
VIGILS—(the) *levigil; pishil.*
VILE—*mesachie.*
VILLAGE—*tenas town.*
VILLAIN—*mesachie tillikum.*
VIOLIN—*tintin.*
VINE—*stick; youtlkut tupso; stick kahkwa lope.*
VIOLENT—*skookum.*
VIRTUOUS—*kloshe.*
VISION—*nanitch.*
VISIT—*klatawa pe nanitch.*
VOICE—*wawa.*
VOLCANO—*piah mountain.*
VOMIT, TO—*wagh; mahsh muckamuck; muckamuck killapie.*
VOTE—*mamook vote.*
VOYAGE—*klatawa kopa boat or ship.*

W

WADE—*klatawa kopa lapea kopa chuck.*
WAG—*heehee man.*
WAGON—*chikchik; tsiktsik.*
WAIL—*hiyu cly.*
WAIT—*mitlite winapie.*
WAKE—*halo sleep; halo moosum.*
WAKEN—*mamook get up.*
WALK—*klatawa kopa lapea.*
WALL—*skookum kulaghan; skookum pence.*
WALTZ—*tanse.*
WANDER, TO—*cultus klatawa; tsolo.*
WANT, TO—*ticky.*
WAR—*pight.*
WARBLE—*sing kahkwa kalakala.*

WARM—*waum.*
WARRIOR—*sogers; pight tillikum.*
WASH, TO—*mamook wash.*
WASP—*andialh.*
WASTE—*cultus lost; cultus mahsh.*
WATCH—(n.) *tiktik; watch.*
WATCH—(v.) *kloshe nanitch.*
WATCHMAN—*man yaka kwonesum kloshe nanitch.*
WATER—*chuck.*
WATERFALL—*tumwater.*
WATERSPOUT—*chuck ooahut.*
WAVER—*wake skookum.*
WAVES—*hiyu sea; chuck chako solleks.*
WAY—*ooahut; wayhut.*
WE—*nesika.*
WEAK—*wake skookum; halo skookum.*
WEAR—*mitlite.*
WEARY—*till.*
WEDDING—*malieh.*
WEDNESDAY—*klone sun.*
WEED—*cultus tupso.*
WEEK—*Sunday; week.*
WEEP—*cly.*
WEIGH, TO—*mamook till.*
WELCOME—(to you) *kloshe tumtum mika chako.*
WELL THEN—*abba.*
WELL—(n.) *tlwop.*
WENT—*klatawa.*
WEST—*kah sun klatawa.*
WET—*pahtl chuck; chuck mitlite.*
WHALE—*ehkolie; ehkole; kwahnice; kwaddis; whale.*
WHAT—*ikta.*
WHAT IS THE MATTER—(if sick) *kah mika sick.*
WHEAT—*sapolil; lewhet; lebley.*
WHEEL—*chikchik; tsiktsik.*
WHEN—*kunsih.*
WHENCE—*kah.*
WHERE—*kah.*
WHET—*mamook sharp.*
WHICH—*klaksta.*
WHINE—*wawa kahkwa cly.*
WHIP—*le whet; lawhip.*
WHISKEY—*whiskey; lum.*
WHISPER—*tenas wawa* (showing how) *ipsoot wawa.*
WHISTLE—*mamook wind kopa lapush.*
WHITE—*tkope.*
WHITEN—*mamook tkope.*
WHITEWASH—*mamook pent tkope.*
WHO—*klaksta.*
WHOLE—*konoway; lowullo; lolo.*
WHOSE—*klaksta.*

WHY—*pe kahta; kahta.*
WICKED—*mesahchie; mesachie; peshak.*
WIDE—*klukulh; halakl.*
WIDOW—*klootchman yaka man memaloose.*
WIFE—*klootchman; oquackakull.*
WILD—*le molo; wild.*
WILD CAT—*hyas pishpish; siwash pishpish; kwalas.*
WILD ONIONS—*kalaka.*
WILL, THE—*tumtum.*
WILLOW—*eena stick.*
WIN, TO—*tolo.*
WIND—*wind.*
WIND INSTRUMENT—*tuttut; tuletule.*
WINDY—*hiyu wind.*
WINE—*wine.*
WING—*kalakala yaka lemah tepeh.*
WINK—*mamook seeowist.*
WINNOW—*mamook tota.*
WINTER—*cole illahee.*
WINTRY—*kahkwa cole illahee.*
WIPE, TO—*mamook dly; klakwun.*
WIRE—*chikamin lope.*
WISDOM—*kumtux.*
WISE—*kumtux.*
WISH, TO—*ticky.*
WITCH—*tahmahnawis.*
WITH—*kunamokst; kopa.*
WITHDRAW—*mamook killapie.*
WITHOUT—(not any) *halo.*
WITHOUT—(not in) *klahanie.*
WOLF—*leloo; wolf.*
WOLF—(prairie) *talapus.*
WOMAN—*klootchman.*
WOMANLY—*kahkwa klootchman.*
WOMAN—(old) *lummieh.*
WOMB—*lesak kopa klootchman kah tenas mitlite; belly.*
WONDER—*mamook tumtum.*
WOO—*hyas ticky.*
WOOD, WOODEN—*stick.*
WOOL—*sheep yaka tupso lummeto yakso.*
WOOLEN CAPS—*latuk.*
WORD—*wawa.*
WORK, TO—*mamook.*
WORLD—*konoway okoke illahee.*
WORN OUT—*oleman; cultus.*
WORRY—*sick tumtum.*
WORSHIP—*wawa kopa Saghalie Tyee.*
WORSE—*elip mesachie; kimtah kloshe.*
WORST—*elip mesachie kopa konoway.*
WORTHLESS—*cultus.*
WORTHY—*kloshe.*

WOUND, TO—*mamook cut; mamook kwotl; klemahun.*
WRAP—*mamook kow.*
WRESTLE—*mamook pight.*
WRETCHED—*hyas sick tumtum.*
WRIST—*lemah yahwa* (point to it).
WRITING—*tzum.*
WRITE TO—*mamook tzum; mamook pepah.*
WRITER—*tzum man.*
WRONG—*wake kloshe.*

Y

YANKEE—*Boston man.*
YARD—*ikt stick.*
YAWN—*ticky moosum.*
YEAR—*ikt cole.*
YEARN—*hyas ticky.*
YELL—*hyas skookum wawa.*
YELLOW—*kawkawak.*
YELP—*kamooks wawa.*
YES—*nowitka; ahha.*
YES, INDEED—*nowitka.*
YESTERDAY—*tahlkie sun.*
YESTERNIGHT—*tahlkie polaklie.*
YIELD—*kopet.*
YONDER—*yahwa.*
YOU, YOUR—(if singular) *mika.*
YOU, YOUR—(if plural) *mesika.*
YOURS—*mika kopa mika; mikas.*
YOUNG—*tenas.*
YOUNGER—*elip tenas.*
YOUNGEST—*elip tenas kopa konaway.*
YOURSELF—*mika self.*

EDWARD HARPER THOMAS

The author of CHINOOK: A HISTORY AND DICTIONARY, was born in Kansas and came to what was then Washington Territory with his parents in 1882. The family settled on a homestead where he obtained his pioneering experience. He remembers Kansas when it was a frontier and lived on Puget Sound when it was America's farthest west. He obtained possession of a small weekly newspaper shortly after he came of age, and entered the 1896 presidential campaign with it, supporting Wm. McKinley. He has owned, published and worked on newspapers ever since, in Blaine, Bellingham and Seattle. Was interested in the native races and has been gathering material pertaining to them for more than forty years. Has lived in Seattle continuously for 31 years. Was married to Grace Hayes in 1901. Wife deceased. Family of five children, all grown and living.

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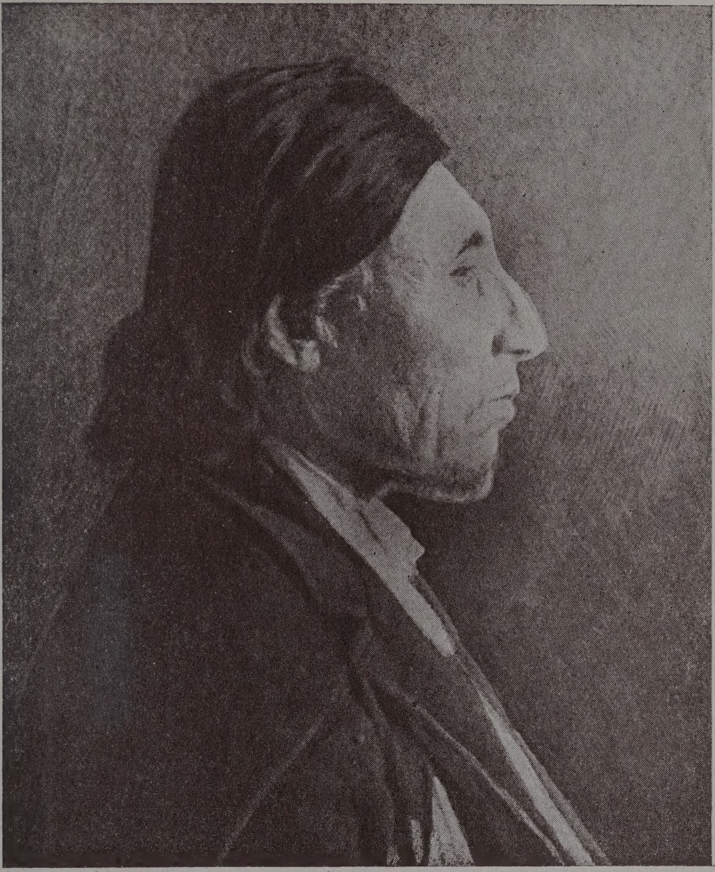

CHARLES CULTE (Kwelte)

Last known survivor of the ancient Chinook stock

It was Culte who gave Dr. Franz Boas the material for his *Chinook Texts*, published by the Smithsonian Institution, Bureau of Ethnology, in 1894. Material gathered by Dr. Boas in 1891. They communicated with each other entirely in the Chinook Jargon. Note Culte's flattened head.